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'AUTHENTIC BEING' AS A  
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MODEL FOR MINISTRY

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A Dissertation  
Presented to  
the Faculty of the  
School of Theology at Claremont

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In Partial Fulfillment  
of the Requirement for the Degree  
Doctor of Religion

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by  
Christopher Scott Rubel

June 1967

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*This dissertation, written by*

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and approved by its members, has been presented  
to and accepted by the Faculty of the School of  
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requirements for the degree of*

**DOCTOR OF RELIGION**

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## CHAPTER I

### INTRODUCTION

If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. (Mark 8:34b-35)

Remember Lot's wife. Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it. (Luke 17:32-33)

In its widest conception, this dissertation will struggle with the profound good sense of this New Testament teaching, and will point out the urgent necessity for Christians, and ministers in particular, to come to know what this teaching means experientially. The premise is that bearers of the gospel are required to learn by experience what it means to lose their lives for Christ's sake and the gospel's in order to save their lives.

The approach to this subject involves a study of human selfhood in some general way, and, more specifically, a study of authentic human selfhood. This will lead to the core of the subject which is the peculiar authentic human selfhood of the Christian minister, in particular (for practical reasons of time and space) that of the priest within the Protestant Episcopal branch of the Christian church.

The dwindling power of the church in society is pushing churchmen and concerned laymen of all denominations into positions of self-examination as well as into deep, reflective examination regarding the church itself. Setting apart the Episcopal priesthood

for this particular study was based upon my observation that there are role and identity problems built into the Episcopal priests' vocation which are more evident, more basic, and more acute in this particular period of American history than are those which ministers of other denominations must face.

The ethos of the Episcopal Church, the shape it has taken in America, the increasing tensions the Christian churches are experiencing, and secular trends in general, all serve to place the Episcopal priest in vocational and psychological environments which are stress-producing, environments for which he is ill-prepared. As Charles Smith declares in his satirical book, How to Become A Bishop Without Being Religious, the seminaries are not teaching ministers the practical, useful and, more or less, necessary things.

Seminaries are forced to maintain the fiction that scholarship and spiritual qualities are the only significant factors contributing to a successful ministry. So they spend three years dousing the future clergy with Bible, theology, church history and even Greek and Hebrew, all of which have practically nothing to do with success in the ministry and, unless the new graduate has the good sense to forget it, may prove a heavy handicap upon his career.

About the only practical teaching in a seminary consists of lessons (usually bad) on how to write sermons, and maybe how to baptize babies. The seminaries would be better advised to devote courses in practical theology to such subjects as "The Efficient Operation of Duplicating Machines" and "The Financial Structure of the Sunday School." These, at least, the new minister could use in his parish work.<sup>1</sup>

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1

Charles Merrill Smith, How to Become A Bishop Without Being Religious, (New York: Pocket Books, 1966) p. 12.



Though in this somewhat ironical statement the Reverend Mr. Smith was not referring to the Episcopal Church exclusively, it is nevertheless true that even the Episcopal seminaries cannot prepare a man for the practical aspects of the parish ministry which demand his time and energy most often at the expense of what he once thought was to be his true work — that of living and transmitting the gospel.

Superficially, we may approach the Episcopal minister as a Roman Catholic priest who flunked his Latin and who may be married to a woman as well as to the church. Or we may see him as a Methodist minister who cannot preach with consistent eloquence, and who is given by his Episcopal congregation a type of unspoken dispensation from meaningful, moving sermons. He may also be thought of as a Presbyterian who smokes and drinks and wears the clerical collar even on weekdays.

On a less superficial level, the Episcopal minister is one who is participating in a long, revered tradition, the Anglican ethos. He is self-conscious about his ordination in a way that Presbyterians and Methodists, and others, are rarely self-conscious. This self-consciousness includes a feeling for the sacramental and mystical. He is taught that his worship is altar-centered and that there is mystery in the altar-centered service of The Holy Eucharist. He is a man of especial aesthetic sensitivities, usually without apology for his collection of elaborate robes and his studied graceful ritual gestures.

Anglicanism and, more appropriately for America,

Episcopalianism bear some unique aspects which become part of the minister's burden as he attempts to lose his life for Christ's sake within this particular branch of the Church. The most helpful approach toward an understanding of the peculiar Episcopal ethos is to begin with a brief history of the denomination, comparing and contrasting it to those denominations which emphasize their Reformation or Protestant roots on the one hand, and to the Roman tradition on the other.

PART I  
THE VIA MEDIA

## CHAPTER II

### HISTORICALLY DEFINING OUR TERMS: ANGLICAN AND EPISCOPAL

Both "Anglican" and "Episcopal" are used as names for the Protestant Episcopal Church in the U. S. A. The definition of these terms is inextricably entwined with the history surrounding the development of the church itself.

#### Anglican

The term "Anglican" has been transliterated into English from the Latin Angle or Engle, the noun which designated those Germanic Anglo-Saxons who settled in eastern Britannia most numerous from the latter half of the fourth century through the fifth century A.D. Called "Barbarians" by the Bishops of Rome during the first half-dozen centuries of Christendom, these Anglo-Saxons were the targets of the earliest Christian missionaries. Many colorful legends come from this period of history among which are those claiming that Jesus visited the British Isles with Joseph of Arimathea, the copper merchant who was thought to be Jesus' uncle.<sup>1</sup> The legends undoubtedly gave the early Christians in Britannia a convincing and inspirational impetus necessary to withstand the hostility and superstitions of the Celtic Christians who were already present in Britain at the time of the Anglo-Saxon "invasions."

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1

Adam Rutherford, Anglo-Saxon Israel or Israel-Britain (London: Rutherford, 1934), p. 128.

Through the zealous work of Augustine of Canterbury, who was in Britain between 596 and 604 or 609, the Roman Church began its era of jurisdiction over the Roman Anglo-Catholic Church. At the Synod of Whitby, 663-664, the Roman Church secured its maternal hold, and Christendom in the Anglo-Saxon dominated portion of Britannia became ecclesiastically dependent upon the Roman Church and the Bishops of Rome. Celtic Christendom, remaining independent of Rome, retired from the kingdom of the Anglo-Saxons, sowing the seeds for centuries of struggle between the Scottish Church and the Church of the Angles.

From the Synod of Whitby onward, the "established" church of Anglo-Saxon Britain began to see itself as a missionary branch of the one holy Catholic and Apostolic Church. The seal of approval which the Bishop of Rome conferred upon the Anglo-Saxon Church came to be emphasized in primary concepts and working principles. Among these points of emphasis were the doctrines of the "historic episcopacy" or the dogma of "Apostolic Succession," the efficacy of an Anglican Ordination, the efficacy of Anglican-administered sacraments, and, in short, the self-consciousness of being literally the Church in England. The Celtic independent Christians, perhaps in defense of their independence, began early in their ecclesiology and theology to be less historically oriented, less literal in their understandings of the doctrines of apostolic succession, the ordination of their ministers, and the interpretation of the sacraments.

Through nearly a thousand years of frequently strained relations with the Bishops of Rome, the Roman Anglo-Catholic Church

matured in its strength and developed cultural, or perhaps nationalistic, tendencies which eventuated in a peculiar shape of the Roman Church. In times when it was becoming obvious that there had to be some resolution of the growing tensions between the Roman Church and her many remote areas of jurisdiction, and in times when Henry VIII desperately needed to resolve some of his own tensions (at least those marital and economic tensions), King Henry and his newly consecrated archbishop, Thomas Crammer, became midwives for the birth of the Church of England. The formal beginning of the Church of England came about when Clement VIII excommunicated Henry following the famous Seven Severance Acts, in 1534.

The process of establishing the Church of England was finalized by Queen Elizabeth I, Sir William Cecil, Sir Nicholas Bacon, Archbishops Matthew Parker (1559-75), Edmund Grindal (1576-83), and John Whitgift (1583-1604). The establishment was facilitated significantly by the anti-papist Apology of the Church of England, by John Jewel (Latin edition, 1562: English edition, 1564); Richard Hooker's anti-puritan work, Of the Laws of Ecclesiastical Polity (1594, seq.); the Thirty-Nine Articles of Religion (completed in 1571); and the original twelve canons of the Church of England, accepted in 1597.

Between the poles of Puritanism on the one hand and Romanism on the other, the Church of England developed a self-conscious ecclesiology and theology characterized as the Via Media. It was anti-papist and anti-puritan. It affirmed throughout this stormy, trying period of its reformation that it was within the catholic and

apostolic body of Christ.

### Episcopal

Today, the term "Anglican" is associated more closely with the Church of England, while "Episcopal" is used in reference to the denomination in America since the Revolution. The adjective "Episcopal" comes from the Greek "episkopos," used most often in the Pauline epistles and the writings of Philo. First Clement 59:3 uses the word impressively in a phrase which indicates that it means the overseer or creator and guardian of every spirit. When Philo uses the word "episkopos," it is most often translated into English as "superintendent," "guardian," and "bishop." The latter word is commonly used to define the English transliteration, "episcopal." Thus the Episcopal Church derives its name from its primary office, the Office of Bishop being that of guardian or overseer of the Church.

It was after 1780 that the American branch of the Church of England came to be known as the Protestant Episcopal Church. The revolutionaries would not tolerate any kind of allegiance to England. The first General Convention of the Protestant Episcopal Church in America, meeting in the autumn of 1789, adopted a rendition of the Anglican Prayer Book which is as historically indebted to the Scottish branch of the Anglican Church as is the American episcopacy indebted to the Scottish bishops through their consecration of America's first Episcopal bishop, Samuel Seabury, in 1784.

As those who broke away from the Church of England during the

seventeenth century came to be known by their polity as Presbyterians so did the rebel churchmen in America, immediately following the Revolutionary War, choose to be known by their polity as Episcopalians. Many of America's founding fathers who helped to establish our form of government were also Church of England laymen who were very influential in determining the shape of the Protestant Episcopal Church in the young United States of America.

The via media ethos has permeated the Church of England from its conception to the present and has been evident throughout the history of the Protestant Episcopal Church in the U. S. A. It is this middle ground to which the Episcopalian is more or less committed. But the course of the middle way sometimes becomes the curse of the middle way when the polarities cannot be defined clearly.

In the ambiguous present, with the polarities between what is Roman Catholic and what is Puritan or radically Protestant no longer clearly evident, the via media is difficult to maintain. The historic church of the middle way, in trying to hold a truthful, creative tension between what is considered valid by both poles of institutional Christendom, is finding its identity and direction obscured.



### CHAPTER III

#### PROTESTANTISM AND EPISCOPALIANISM: PROBLEMATIC DIFFERENCES

One of the starting points in clarifying the via media ethos of the Protestant Episcopal Church in the U. S. A. is to distinguish the similarities and the differences between Protestantism and Episcopalianism. It is important to note that the noun "Protestant" is used in the title of the American Episcopal Church. It is a protestant dynamism with an episcopal polity.

Only a few valid generalizations may be allowed in analyzing the Protestant conceptions of worship, if these conceptions are considered in the entire range of liturgical expression which may be found in the many denominations begotten of the Reformation. Episcopalianism also bears no simple shape of Christianity from which to make valid and reliable working generalizations. Within what is called the Episcopal Church, one may find a wide expression of concepts concerning worship. We have the "high church-low church" argument constantly going on within the Episcopal Church. But it is still the case that there is a much broader influence in the Episcopal Church which includes some elements of both the "high" and the "low" camps.

#### I. PROTESTANTISM

In order even to begin this discussion, we must delimit some boundaries of Protestantism. In its wider meaning, Protestantism may include nearly every form of Christian community which is neither

Russian or Greek Orthodox nor Roman Catholic. Obviously, this leaves hundreds of denominations and sect groups, all of which consider themselves to be uniquely Christian in their creeds or in their refusal to have creeds, in their ecclesiologies, theologies, christologies, politics, practices of worship, moral principles, and even in their self-concepts as to how they feel themselves to be the chosen people of God.

### The Protestant Principle

For our purposes, the word "Protestant" will refer to all those Christian institutional structures which affirm that the Holy Bible provides a sufficient and authoritative rule of faith and practice for the salvation of those who follow Christ. To the degree that any Christian body obscures the sufficiency and authoritative-ness of the Old and New Testaments by requiring its members to accept contrived or exegetically unsound interpretations of the Scripture, temporal opinions, and the past decisions arising out of remote times in ecclesiastical history in order that the Christian be redeemed and saved, that Christian group is not in accord with the Protestant principle. It is important that we realize how complex this Protestant principle is when we try to examine it phenomenologically, as it is carried out in the practices of the various denominations. For there seems to be no Christian body willing to let the Scriptures stand for its readers as a sufficient and authoritative criterion for faith and practice without adding a great many doctrinal, often

limiting qualifications.

The Protestant principle of the individual's right and obligation to read prayerfully and apprehend the sense of the Holy Bible as an individual, and to be responsible for his own life in accordance with his own prehensions of his biblical faith, can lead to chaos for the individual and for the denomination or congregation as well. It is admittedly a serious risk for one to take, to be responsible for himself and his fellow members in Christ on the basis of one's own reading, reasoning, and style of Christian living. Even the most "free church" traditions seem to express the necessity of disciplining what their members read out of and into the Holy Scriptures. In at least some sense, every denomination infringes upon this Protestant principle by making official interpretations of what the Scriptures say and by asking for, implicitly or explicitly, subscription to their peculiar orthodoxy as a religious society.

#### Martin Luther

Luther himself appealed to the Church Fathers, to Ambrose, Augustine, Chrysostom, Aquinas, and many others who contributed to the history of Christian thought and who comprise what we call Church tradition, in order to exegete and interpret the Scriptures and in order to support his interpretations of them. We are not free from falling back on previous understandings of the Scriptures and we must not think that we need to be free from this rich heritage of thought and practice in order to fulfill the Protestant principle.

Rather, the danger recognized by Protestants is that the formulations expressed by the Church in any particular time and place, whether they be by the Pope himself or by ecclesiastical councils, are thoughtful opinions of fallible, finite minds. All too frequently in church history, the pronouncements and dogmas that have been made have come out of stressed situations, requiring heavily polemical expressions of thought and burdened by vested interests in the establishment of the time. They are dated and have frequently been constructed from the occasional influences, the polemical needs, and the temporal thought of imperfect human perceptions. Exegetical and hermeneutical work accomplished even by the most devout men cannot supplant the living Word of the Holy Bible, according to the Protestant principle.

Martin Luther wrote the following in his treatise "On the Councils and the Churches":

In short, you may put them all together, both fathers and councils, and you cannot cull the whole doctrine of Christian faith out of them, though you keep on culling forever. If the Holy Scriptures had not made and preserved the Church, it would not have remained long because of the councils and fathers.<sup>1</sup>

And he wrote in an "Answer to the Superchristian, Superspiritual, and Superlearned Book of Goat Emser":

What else do I contend for but to bring every one to an understanding of the difference between the divine Scripture and human teaching or custom, so that a

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1

Hugh T. Kerr, A Compend of Luther's Theology (Philadelphia: Westminster Press, 1943) p. 15.

Christian may not take the one for the other and exchange gold for straw, silver for stubble, wood for precious stones, as St. Paul teaches, I Corinthians iii, likewise Augustine in many places.<sup>2</sup>

It is doubtful that any thoughtful Anglican or Episcopalian would take exception to Luther's thought on the primacy of the Holy Scriptures. His views of the Holy Scriptures were essentially shared by the great Reformation figures, Continental and English, though we must not forget Luther's high ecclesiology which always created a compensatory tension in his teaching ministry. What may be said in general about the Holy Scriptures is that they embody all that is required for Salvation and that they provide the living Word of God which may live in us through the working of the Holy Spirit. This is a Protestant understanding shared by the Episcopalians.

#### The Westminster Confession

The Westminster Confession, a document which serves somewhat the same purpose for Presbyterians that the Thirty-nine Articles serve for the Church of England, tells us the following:

The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.<sup>3</sup>

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2

Ibid.

3

"The Westminster Confession," The Constitution (Philadelphia: United Presbyterian Church in the U.S.A., 1963), Chap. i, Sec. 10, p. 19.

There is nothing in the doctrines of Episcopalianism that would not allow this statement to be made by them or by Episcopalians.

## II. EPISCOPALIANISM

The Episcopal Communion shares the essentials of the Protestant principle. It seems fair to say that the Protestant ecclesiology looks to the centrality and primacy of the Holy Bible and the early Christian creeds, whereas the Roman Church's ecclesiology has looked to the centrality and primacy of the Pope, papal utterances and bulls, and the statements of the Councils. Certainly, in this sense, Episcopalians are much more Protestant than Roman Catholic.

### The Ethos

There are, however, some essential differences between the Episcopal conceptions of worship and those concepts found in the forms of the Christian Church more self-consciously Protestant than is Episcopalianism. Episcopalianism builds from the thought of many men who preceded the Reformation as well as men who participated in the reform movement, both on the Continent and in Great Britain. The Anglican and Episcopal ethos is an eclectic and synthetic tradition, comprised of an ordered but colorful variety of sentiments and sympathies, and intellectual systems of thought and practice. Episcopalians do not hark back to merely one or two of the great reforming figures of the Church as the Lutherans build upon Luther, as the Presbyterians at least nominally call upon John Calvin, and as the

Moravians hark back to John Huss and John Wycliffe. Though other denominations of the Protestant tradition also synthesize, Episcopalianism is more eclectic and synthetic over a longer period of history than are the denominations which were born in the Continental European Protestant movement.

Anglicanism or Episcopalianism has been less influenced by the radicalisms, the distortions, and over-reactions of the Continental Reformation at least partially because of the following:

1. its relative isolation from the commotion stirred up by the Continental reformers who were frequently taken by abreactions;
2. Anglicanism had some strong churchmen who had thoughts of their own with which they tempered Continental thought;
3. thanks to John Wycliffe and his supporters, a vernacular version of the Holy Bible had already been made available to some of the more wealthy and perhaps enlightened Englishmen;
4. a long and cherished tradition, connected with nationalism, in which the English churchmen participated sympathetically;
5. the social-political-ecclesiastical-economic conditions in Great Britain which served to delay the affects of the Continental reformation.

Only the Lord knows how many other reasons there were for this partial insulation from the heat of the Continental Reformation and so-called radical reformation. A case also could be made for English snobbery among the churchmen of reformation times, accounting for Anglicanism's relative insulation against the Continental Reformation.

A working hypothesis for viewing the Episcopalian tradition in the context of Church history since the Reformation is that

Episcopalianism lies closer to ancient, historical tradition in its sympathies and sentiments than does Lutheranism or Calvinism. However, we should remember Luther's desire to remain within the Roman Church if it had been at all possible.

### The Book of Common Prayer

In regard to the worship of the Episcopal Church, the historical tradition behind Episcopalianism is manifest in the episcopacy and The Book of Common Prayer.<sup>4</sup> It is this very book which contributes most successfully to the long historical traditions revered by Anglicans and Episcopalians, keeping these traditions operating in the life of the Church. This Prayer Book is the basic resource which the Episcopal clergy and laymen are obliged to use.

For the Episcopalian, the Prayer Book is as central as was the Westminster Confession of Faith for the earliest Presbyterians. In the Episcopal tradition, the Church has the power to decree rites and ceremonies which will be accepted as the standard for uniformity of corporate worship throughout the Anglican and Episcopalian Communion, as long as these rites and ceremonies are not deemed contrary to God's written Word.<sup>5</sup>

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4

John Dillenberger and Claude Welch, Protestant Christianity (New York: Charles Scribner's Sons, 1954) p. 76.

5

Cf. Article XX, the Articles of Religion.



Archbishop Cranmer's contribution of establishing but one "use" in the Church's worship, the establishment of the principle of uniformity in worship, has been perpetuated in the Episcopal Church. This obligatory, uniform use of one, common Prayer Book (though, according to the rubrics, there is a great deal of flexibility allowed within the Prayer Book) underlies the major differences that may be found in Episcopalianism in contrast to the many denominations of Protestantism.

It is often thought by Episcopalians that The Book of Common Prayer reflects an unadulterated tradition of the one holy Catholic and Apostolic Church. Indeed, Massey H. Shepherd, Jr., probably the most accomplished "liturgiologist" of the twentieth century, relates the Episcopalian liturgy to that very early use brought to Britain by Augustine of Canterbury himself, as far back as 597.

Thus, the liturgy of The Book of Common Prayer is directly continuous in substance with that liturgy brought to England by St. Augustine of Canterbury, in 597, which in turn is continuous with the liturgical traditions as developed by the Church in Rome from the days of the Apostles.<sup>6</sup>

Dr. Shepherd's qualification of this continuous tradition by his words "in substance" could provide a problem in itself worthy of a thesis. For indeed many changes did take place in the Anglican liturgy, and many of these changes reflect reformed thought. This was

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Massey H. Shepherd, Jr., The Oxford American Prayer Book Commentary (New York: Oxford University Press, 1950) p. xvi.

brought about most dramatically through the efforts of Martin Bucer, the significant compromise and conciliatory scholar of the Continental Reformation.

Within the content of the Prayer Book there is a tension sustained between the liturgy of the earliest centuries of Western Christendom and the contributions of numerous Reformation thinkers, both English and Continental.

The most prominent difference, then, between the worship of Episcopalians and that of other more self-consciously Protestant shapes of Christendom is the obligatory, uniform use of a Common Prayer Book. Though most other major Protestant denominations offer service books and books for the offices of corporate worship, e. g., the Presbyterian's Book of Common Worship, these books are not uniformly used nor is there any present machinery within these denominations by which such liturgical uniformity could be practicably established.

#### Problematical Differences

As for all the other differences between Episcopalianism and more Protestant Christian societies in regard to worship, we may say a great deal from observations of how things are done here and there in the various churches. But to speak of essential differences between Episcopalian and Protestant worship in any reliable and instructive way we too frequently employ overly-simplified, phenomenological generalizations. An example of this is how an Episcopalian

will sometimes affirm, in distinguishing himself from a Methodist or a Presbyterian, that the Apostles' Creed is not used in the Episcopal Church. This affirmation is based on the fact that increasingly, Episcopal worship is altogether through the Holy Communion service, and in the Prayer Book the Nicene Creed is the only one expressly provided in the Holy Communion service. The Apostles' Creed is provided in what used to be a more common expression of corporate worship for Episcopalians than Holy Communion, viz. The Office of Morning Prayer.

The differences which appear to be present from church to church are not necessarily attributable to each ethos of the various bodies of Protestants, that is if the intentions of the reformers themselves are to be regarded as criteria by which to determine the ethos of a particular denomination. For instance, John Calvin desired at least weekly use of the service of the Lord's Day, yet the present-day shape of Presbyterianism rarely considers the Lord's Supper to be central to the worship of the Church and it sees fit to hold the services no more than once per quarter in most congregations.

One of the most obvious differences between the worship phenomena of Episcopalians and those of the more self-consciously Reformation, Protestant denominations is that in the latter forms preaching is lifted up as being the central aspect of the Christian synaxis or meeting. This phenomenon may be an outgrowth of a too literal understanding of Luther's concept of the written and preached word. If the average Protestant parishioner does not hear a sermon

that somehow stimulates him, strangely warming his heart or exciting his reasoning processes, he considers his Sunday morning time and energy lost and wasted. This is accompanied by the fact that most major Protestant groups have infrequent services of Holy Communion. Where there are frequent services of the Lord's Supper (as, say, in the Church of Christ), it is interesting to note the lack of sacramental comprehension or the lack of sensitivity to this Sacrament. There is no Real Presence doctrine: a vital, life-giving realization and doctrine, in the Zwinglian understanding of the Lord's Supper.

### The Real Presence

The Doctrine of the Real Presence in Episcopalian and Anglican thought is somewhere between Luther's thought and that of the Roman Church. For Luther, Christ is truly present in the Eucharist, and the reformer's frequent and varied explanations as to how this happens nearly always end up with the statement that no matter how we attempt to rationalize on the subject of Christ's Presence, it is primarily a mystery for faith alone to apprehend. It is a doctrine which is based largely on Luther's high regard for the words attributed to Jesus wherein he "promises" his followers that he will be present, "This is my body" and "This is my blood...." of Mark 14:22ff.

For Episcopalians too, the Real Presence seems to be a doctrine which finds its basis in these Biblical words attributed to Jesus, where he reinterprets for his disciples the use of the bread and the wine in this unique, last supper event by using the words "This is my

body..." and "This is my blood....," leaving the philosophical propositions regarding these words to the rationalists by simply accepting the "how" of this Real Presence as being in the final analysis a mystery. Though the Romans include the mysterious element in their doctrine of the Real Presence of Christ, their formulations concerning this Presence are much more tied to Greek substance philosophy and metaphysics through St. Thomas Aquinas than are the concepts of the Anglicans or Lutherans.

### The Spirit of Synthesis

The synthetic and perhaps compromising note of the Anglican and Episcopalian Prayer Books shows up clearly in the Order for Holy Communion. The Prayer of Consecration speaks of Christ commanding "us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again:...." Again, in the Oblation, we are instructed to remember "his blessed passion and precious death, his mighty resurrection and glorious ascension;...." Again, in the Invocation, "remembrance of his death and passion," is stated along with the intention that we "may be partakers of his most blessed Body and Blood." In the prayer for worthiness, another doctrine brought into the liturgy, that "through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion." In the Prayer of Humble Access, still another doctrine is expressed: "Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that

our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us." This is highly symbolical and mystical language. In this liturgy which Archbishop Cranmer assembled from the various "uses" extant in Britain at the time that the earliest English Prayer Book was synthesized, there is evidence of the later, Zwinglian Memorial, the mystical Real Presence conception, and even a hint of transubstantiation, as in the Prayer of Humble Access. This synthetic quality of the Order for Holy Communion's expressed doctrines regarding the Real Presence of Christ in the Sacrament is another, fundamental example of the via media ethos of the Episcopal Church.

To the Episcopalian, the most consistent and dependable aspects of his church are the worship, most often through the services of Holy Communion, and The Book of Common Prayer. There are those Episcopalians who maintain the position that our altar-centered worship, i. e., the liturgy and service of Holy Communion, as set forth in the Prayer Book, is sufficient to give the Episcopal Church the necessary strength to sustain it.

The ordered worship which is faithful to the spirit of the Book of Common Prayer is described by Evelyn Underhill as follows:

That worship, at once Biblical and Sacramental, carries through all that is best in the spirit of the past; yet preserves the flexible and synthetic character of Anglicanism. Here, there is an increasing recognition of the organic life of the Church, and the duty and meaning of her common liturgic worship, especially the Eucharist; and a serious concern for the beauty, dignity, and

objectivity of her services, which was hardly known a century ago.<sup>7</sup>

An important point which Miss Underhill adds to this description of Anglican (and similarly, Episcopalian) worship is that,

The peculiarity of the Anglican tradition is the emphasis which it gives to the Divine Office and the Eucharist; that is to say, to Biblical and Sacramental worship. Where this balance is disturbed, its special character is lost.<sup>8</sup>

A comment from Presbyterian sources may be appropriate for an understanding of Episcopalian worship as compared to that of the Presbyterians. By utilizing this comment, it may be demonstrated that we do have more in common with various denominations than many Anglicans and Episcopalians like to admit.

Christian worship can never be regarded primarily as a natural expression of man's wonder, awe, reverence, or other emotions as he contemplates the universe. Christian worship is the church's response to God's redemptive revelation in Jesus Christ; and the response is made possible by the activity of the Holy Spirit.<sup>9</sup>

Even the most elaborate, so-called high church ceremonial exercises of some Episcopal clergy must never obscure the essential dynamic of worship, that is that God is acting and we as worshipers are responding. If the ritual and liturgy become something which the

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<sup>7</sup>  
Evelyn Underhill, Worship (New York: Harper & Brothers, 1936), p. 335.

<sup>8</sup>  
Ibid.

<sup>9</sup>  
Study Guide for the Directory for Worship, (Philadelphia: Office of the General Assembly, United Presbyterian Church in the U. S. A., 1963), p. 6f.

clergy and congregation are doing in and of themselves, out of habit, sentiment, reverence for the past, or whatever else the motivations might be, it all becomes, in Luther's terms, a work; the ritual and liturgy of the Church, when it is truly worshipful, is the Holy Spirit's response through the gathered church.

### The Priest

The role of the priest himself is another significant difference between Episcopalian worship and most Protestant persuasions. In Episcopalianism, the priest is set apart, not by the congregation, but rather by the apostolic, historic Church (through the episcopacy) and the special bidding of the Holy Spirit. He leads worship and is the celebrant in the Lord's Supper not because the congregation voted that this man take on these jobs, but rather because he has been sacramentally ordained (an ordination in Episcopalianism is not thought of as being merely an administrative necessity) to act on behalf of the historical and spiritual communion of saints, headed by Christ Himself. Lutherans too have this concept of their minister, more often than not, but it is less easily found in Presbyterianism, Methodism, and is virtually absent in Congregationalism and the less "standard brands" sect groups. In their concept of the ministry, Episcopalians are much closer to the Romans, Greek Orthodox, and perhaps to the orthodox Lutherans than to other Protestants. The essential difference may be one of the Episcopalian acceptance of a mystical, spiritual conveying of the "keys" given by Jesus to



St. Peter, if Matthew 16:18 is interpreted to mean that Jesus in fact established the Church on Peter as an individual.

### Conclusion

The differences are few, but they are important ones for the Episcopalian.

Anglicanism belongs to the history of the Reformation and to the history of Protestantism. But few Anglicans accept either the Reformation on the Continent or the English Reformation as normative. They prefer to think of themselves as belonging to a total history, purified from time to time through various reformations. Most think of themselves as Protestant and truly Catholic at the same time. In accord with the via media, they consider themselves Protestant in respect to continual re-formation and Catholic in the sense of the tradition and continuity of the church.<sup>10</sup>

It is this middle-way stance which is apt to fill the professional role of the Episcopal clergy with ambiguities.

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John Dillenberger and Claude Welch, Protestant Christianity (New York: Charles Scribner's Sons, 1954), p. 77.

## CHAPTER IV

### CONCEPTS OF THE MINISTRY

Since it has been stated that Episcopalians, in their concept of the ministry, are closer to the Roman Catholic view than to the Protestant view, it will be necessary and appropriate here to discuss some of the Catholic and Protestant conceptions. This will provide further background for coming to understand the role and identity problems of the Episcopal clergyman as he attempts to work in the via media between these two poles.

What, then, is to be considered normative Protestantism in regards to the understanding of the ministry? Which Protestants set forth these normative understandings? Do we turn to Luther's views, which were more an expression of the Roman views than they were of the "radical reformation's" in Protestantism? Or, is Calvin the expositor of what may be called normative Protestantism in this regard? But Calvin is so very dependent upon Augustine of Hippo, and Augustine was an important figure in the Roman theologizing into the twelfth and thirteenth centuries.

To make the lines clear for discussion purposes, let us work herein mainly with the more Catholic and Episcopalian conceptions of the Church and its ministry. By declaring these views, it is hoped that what is radically Protestant, i. e., what is outside of the Catholic and Episcopalian understandings, will be more clearly discernable.

## I. THE CHURCH

The discussion should begin by establishing what is meant here when the term "the Church" is used. The criteria can be found in the phrase combined out of the Nicene and Apostles' Creeds, "the one holy Catholic and Apostolic Church." As expressed in a very helpful source, "The Church has traditionally been affirmed by the 'notes' of Unity, Holiness, Catholicity, and Apostolicity."<sup>1</sup> With these four criteria for determining what we mean by the word "church," we can see that at first glance even many of the more Protestant groups consider themselves as being faithful to the concept of the Church in this traditional sense. But the first glance is not sufficient. The problem lies in how these four criteria are interpreted and how they are actualized in the various Protestant groups. Though most of the denominations of Christ's Church express their belief through the Apostles' and Nicene Creeds, thus expressing their belief in the one holy Catholic and Apostolic Church, their understandings of what this phrase means differ greatly. Let us move directly to the term "Apostolic" and see how it is understood by Catholic and Protestant interpretations.

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<sup>1</sup>  
Doctrine in the Church of England, (New York: Macmillan, 1938), p. 107.

### Apostolicity

Catholics and Episcopalians hold to an historical episcopacy as a fundamental part of the apostolicity of the Church. The more Protestant groups have not included this historical understanding in their ecclesiologies for various reasons, none of which will be explored herein. Protestants generally contend that the Holy Spirit and His life in the Church grant to any aspect of the Church its validity, authority, and its qualifications to fill these four criteria: unity, holiness, catholicity, and apostolicity. Historicity of the offices of the ministry does not generally become an important factor for Protestants.

It has been pointed out in several sources used for this study that Christianity is unique of the world's religions in its stress on the historicity of divine events. This being the case, it does seem an aberration of the faith to de-emphasize the historical aspects of the ministry in any way. Nevertheless, to concretize or attempt to define succinctly the understanding of any of these terms of unity, holiness, catholicity, and apostolicity would seem senseless and sometimes even repugnant to many members of the more Protestant groups.

### The Historic Apostolate

The Catholic and Episcopal view of apostolicity is to be understood in its dynamic as well as in its historical sense. Here

it will be helpful to quote at some length:

The Church has been called apostolic primarily in that it preserves the essential tradition of the apostolic preaching and teaching, and maintains, as a safeguard of that tradition, a duly appointed order of ministers who derive their commission in historical succession from the original apostolate. The Church may also be called apostolic as being charged with the mission to bear witness to Christ and to declare His Gospel before the world. By apostolicity, therefore, the Church of today is linked to the Church of primitive times through an essential identity of doctrine, a continuity of order, and a fellowship in missionary duty.<sup>2</sup>

This historical succession, then, is the primary difference between the Anglo-Catholics and the branches of the Church more self-consciously Protestant. But the problem of how thoroughly the ecclesiologists push this historical view and how they interpret it may be a means of separating the Roman Church from the Episcopalian.

The Roman Church hinges the historic episcopate on the papacy. The Anglicans and Episcopalians trace their apostolicity through no single Order of the ministry; however, in recent centuries the historic apostolate has come to be traced formally through Bishops, the difference being that in the Roman tradition the historicity is traced through the Bishop of Rome while in the Episcopal tradition there is no special authority placed upon the Bishops of any specific jurisdiction or bishoprics. Though the succession of archbishops in England is important to Anglicans and American Episcopalians, the historic episcopate does not hinge on, say, the succession of archbishops who have occupied Canterbury since Augustine of Canterbury,

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Ibid., p. 111.

ca. 597. In terms of the Pope being the unique expression of apostolicity in the Roman Church, Episcopalians are on the side of Protestants in denying this dogma as a "distortion" of the Catholic teaching, affirming that this "popish ecclesiology" is anathema to the will of God.

## II. OUTLINING THE DIFFERENT CONCEPTIONS

Beyond this primary, significant difference between the Catholic and Protestant understandings of the ministry, the other differences are much less easily generalized upon. All of the broad statements that might be made regarding Protestant conceptions are problematical, unless they are stated with a good deal of scholarly qualifications and academic footnoting. To be as succinct as possible in carrying out this task of drawing understandable differences between the conceptions in question, it is useful to turn to Robert W. Shoemaker's book on The Origin and Meaning of the Name "Protestant Episcopal."<sup>3</sup> Though at times the development of this book gives evidence of an Anglican polemical bias, it is still a helpful resource, not only in its content but also because of the format of the text itself.

### Catholic Conceptions

On the Catholic side of the equation in regard to the

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Robert W. Shoemaker, The Origin and Meaning of the Name "Protestant Episcopal," (New York: American Church Publications, 1959)

conception of the ministry, Shoemaker includes the following as basic:

1. The apostolic succession is the crux of the Catholic ministry.
2. This apostolic succession in its episcopal sense is to be understood historically.
3. The Catholic minister is truly a priest in the sacerdotal sense. The sacerdotal sense is that which conveys the belief that the priestly role carries with it divine authority.
4. In the Catholic conception, the minister "is a mediator who can convey or release grace," or, in another phraseology, he is entrusted with the power of the "keys of the kingdom of heaven."
5. Also, that the "preaching ministry, though not eliminated, is secondary."

#### Protestant Conceptions

In contrast to this Catholic side of the ledger, Shoemaker outlines the Protestant understanding of the ministry. This is summarized as follows:

1. Protestants generally deny the sacerdotal view of the ministry. There is no specially divine authority carried by the ordained member of the Protestant forms.
2. Though Methodists are episcopal in their polity, they are not sacramentally concerned with their episcopacy or with apostolic succession. A denial or merely a de-emphasis of any historical succession is characteristic of Protestantism.
3. Protestants usually contend that the ministry is an 'office' and not an 'order,' which means that the ministry is set apart for a certain function among the members of Protestantism; his office is justified by the function among the members rather than by the Scriptural basis of being apostolically ordained.
4. Protestantism tends to deny anything priestly and to emphasize the fact that there is nothing unique about

the ordained member, except for such secular qualifications as his education and his standing as an organization man and how these tend to make the minister appear unique.

5. Protestantism has a "fluid" conception of the ministry. "Its ministry has no explicitly defined and supernatural powers; ordination is an outward form; no real energy is conveyed through the laying on of hands," according to most Protestant groups.
6. Another point is that Protestants generally make ministers on the basis of their congregational and/or public recognition of the man who is called. The congregation or a group set apart from the congregation is the sole judge of the validity of a man's call and the appropriateness of his response to that call.
7. And, finally, a point which may seem repetitious, Protestantism denies anything supernatural about ordination, there being no essential change in the nature of the man ordained, "In other words, the 'laying on of hands' (by a bishop) confers on a man none of God's power either to open or close the gates of heaven."<sup>4</sup>

The phrase "priesthood of all believers" describes one of the most significant, functional, and idealistic concepts of the faithful, active, relevant portions of the Protestant Church. There are no clear Anglican expositions on this concept. It is a question which remains open for Episcopalians, some of whom are finding difficulty in strictly adhering to the concept of the historic episcopate (a more precise term than the phrase apostolic succession), which traces back through history the line of bishops to that primitive laying on of hands by the Apostles, and ultimately to Jesus Himself. It is a

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<sup>4</sup>

Ibid., p. 244ff.



question which is particularly relevant in this mid-twentieth century era as the clergy feels the increasing need to call upon the laity if the functions of the church are to be carried out.

### Conclusion

The Episcopal minister conceptually finds himself in the middle. He self-consciously is ordained through the historic episcopate and much of the efficacy of his ordination lies in this understanding. Yet, the Episcopal minister does not often see himself as being endowed with special divine powers, judgments, and authority in his parish ministry. It is best to state that the Episcopal clergyman is imbued with a Catholic conception of his ministry while the practicalities of his ministry keep him cognizant of many of the realities in the Protestant conceptions.

## CHAPTER V

### THE EPISCOPAL CHURCH IN THE TWENTIETH CENTURY

#### I. THE PREDICAMENT

We are in another era of Christianity, or so it seems, when either confusion, extremism, or apathy appear to be the most pervasive, characteristic moods of Christians. There are the radicals, both on the so-called left and right, politically and ecclesiastically, who have overcome the confusion for themselves by making their particular radical adjustments to the ambiguities and insecurities which might threaten them otherwise.

#### The Episcopalian

The Episcopalian persuasion is to hold to the "middle of the road," perhaps the most difficult tension state to maintain in a time of pervasive ambiguities. The Episcopalian cannot become intensely evangelical or revivalist in his approach without being suspected by his fellow Episcopalians of some serious aberration. For one thing, if no other generalizations can be made about Episcopalians, they are circumspect and wary of emotionalism. The Episcopalian cannot become so other-worldly as to stay on his knees and pray for the coming of the eschaton without becoming suspect by his brethren, for there is the emphasis upon moral responsibility and social action. The Episcopalian cannot simply go to the altar rail each Sunday and receive the Sacrament of Holy Communion without being suspect by his fellow Episcopalians

of being ultra-pietistic and living an escapist religious life, secluded from the relationships and problems of his social world. He cannot speak in tongues, talk back during sermons, or, if a female, attend worship without at least a doily on her head without being suspected of being somewhat dangerous and disruptive. For the most part, Episcopalians insist on everything being done "decently and in order" and they insist on it being done habitually, regularly, and as beautifully as possible.

### Upheaval

One symptom of the confusion of which I mentioned is related to the very subject matter of the historical background and the conceptual abstractions regarding the Episcopal Church and its ministry in the first several chapters of this dissertation. As one reads this kind of conceptual and historical background material, the feeling may easily come that it is all so very remote and irrelevant to our situations, our concerns, and our experiences. It expresses almost an entirely different level of awareness and another style of existence than any with which we are familiar or with which we ever concern ourselves. One can easily, perhaps too easily, say to all of this historical and abstract material, "Well, that is all very interesting and may be necessary for clergymen and scholars, but what's it got to do with me?"

We are in an era which has few consciously meaningful roots in the eras of the past. It is as if we became lost on another planet

when we were thrust into the twentieth century, with world wars, Freud's disclosures regarding the unconscious, the technological advances in medicine, communications, and transportation, along with the processes of urbanization and secularization. No aware person can seriously question that we are in an age of social and psychological upheaval, confusion, rebellion, and even revolution. This is the case in respect to changing conceptions of morals, our technologies, our "civil rights," our theologies and psychologies. It is the case in respect to our cultural institutions, viz., our schools, churches, government, and on to the level of the family. Almost cataclysmic change penetrates our existence on every level.

In the words of Alan W. Watts, an eloquent, prophetic writer:

There is, then, the feeling that we live in a time of unusual insecurity. In the past hundred years so many long-established traditions have broken down — traditions of family and social life, of government, of the economic order, and of religious belief. As the years go by, there seem to be fewer and fewer rocks to which we can hold, fewer things which we can regard as absolutely right and true, and fixed for all time.

To some this is a welcome release from the restraints of moral, social, and spiritual dogma. To others it is a dangerous and terrifying breach with reason and sanity, tending to plunge human life into hopeless chaos. To most, perhaps, the immediate sense of release has given a brief exhilaration, to be followed by the deepest anxiety. For if all is relative, if life is a torrent without form or goal in whose flood absolutely nothing save change itself can last, it seems to be something in which there is "no future" and thus no hope.

Human beings appear to be happy just so long as they have a future to which they can look forward — whether it be a "good time" tomorrow or an everlasting life beyond the grave. For various reasons, more and more people find it hard to believe in the latter. On the other hand, the former has the

disadvantage that when this "good time" arrives, it is difficult to enjoy it to the full without some promise of more to come. If happiness always depends on something expected in the future, we are chasing a will-o'-the-wisp that ever deludes our grasp, until the future, and ourselves, vanish into the abyss of death.<sup>1</sup>

Alan Watts goes on to say that the present is not actually a time of more reasons for insecurity than previous times. There have been revolutions, plagues, wars, economic catastrophes, and religious reformations in the past. But what has changed in the present is the decreased power of religious feeling and faith itself.

Poverty, disease, war, change, and death are nothing new. In the best of times "security" has never been more than temporary and apparent. But it has been possible to make the insecurity of human life supportable by belief in unchanging things beyond the reach of calamity — in God, in man's immortal soul, and in the government of the universe by eternal laws of right.

Today such convictions are rare, even in religious circles. There is no level of society, there must even be few individuals, touched by modern education, where there is not some trace of the leaven of doubt. It is simply self-evident that during the past century the authority of science has taken the place of the authority of religion in the popular imagination, and that scepticism, at least in spiritual things, has become more general than belief.<sup>2</sup>

In this rather lengthy quotation I feel there is a succinct description of the times in which we find ourselves along with a hint at the predicament with which we are faced. We have talked at some length about the "times in which we find ourselves," but little has

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<sup>1</sup>  
Alan W. Watts, The Wisdom of Insecurity, (New York: Pantheon Books, 1951), p. 14f.

<sup>2</sup>  
Ibid., p. 15f.

been said about the predicament. Alan Watts' hint at the predicament is in the nature of pointing out the dilemma of wanting to overcome insecurity through a supportive belief or faith while at the same time being pulled into increasing doubt and scepticism of those thought-forms upon which our faith and belief rested.

All of this upheaval and its functions upon the individual may be interpreted quite helpfully by studying the subsequent role and identity conflicts which arise. These conflicts do not seem to have an evident parallel in the past that we can compare with our life situations. We cannot look back to another time and find altogether relevant models for what we are going through because of significant differences between this age and past ages. At last, it would seem that we have been "shoved," as it were, out on our own and the momentum is frightening to any thoughtful, aware person.

### The Clergy

The clergy is in the midst of this, attempting to be actively involved and relevant within the social and psychological upheaval in his own, peculiar way; attempting to interpret the upheaval to his congregation through conversations, books, and sermons; attempting to give ideological and moral direction to the revolutions of our day by applying and correlating Scripture to whatever events in the present he can successfully apply it; by trying to make sense out of the particular anguish of those people who surround him and who are begging for his comfort through teaching, preaching, counseling, and the

living through of their crisis times with them. But the clergyman seems to be losing his special power. His power has rested in the Christian message. The Christian message has for too long been contingent upon insufficient understandings of Bible stories, for most Christians and many people are now conscious of the mythological nature of much that was thought to be the very essence of their faith. "Once there is a suspicion that a religion is a myth, its power has gone."<sup>3</sup> Logically proceeding, if the power has gone out of the traditional forms of Christianity, it would seem that the clergy, the bearers of the tradition and the incarnate symbols of Christianity would become aware that they are all but impotent in accomplishing their tasks through traditional means.

Perhaps the minister's "magic" has left him. His wares have been made obsolete, in a sense. It seems to be true in an age where most people are significantly influenced by a commercialistic, rationalistic, collectivistic, and scientific approach to existence. The clergyman is not prepared for this age and he is finding that he is without the power which he anticipated when he went to seminary or took up his ministerial vocation. He is no longer, automatically, by virtue of his ordination alone, at the center of his society influencing the crowds qualitatively or quantitatively the way he was led to think he should and could do. He stands at the periphery of events

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Ibid., p. 19.

and is allowed by the professionals or those who have civic control to visit or stand "in the wings," to give invocations because it adds something to the meeting, or to say grace at the dinner party, for some obscure reason that no one wants to examine. Being aware of this brings disillusionment and frequently, despair to the minister. He finds himself stripped of the very things upon which he was consciously or unconsciously dependent for his very existence. The minister, by his very conception of his vocation as being "called" by the Creator, the Father of mankind, the Lord of all life, cannot bear to be on the periphery. He does not know how to exist as a romantic, vestigial accessory to the community's life. He has needs of a psychological and perhaps spiritual nature and he has a concept of himself which will not allow him to be at rest unless he is being effective, actively at the center of that which persuades people and institutions to change for the "better."

The Episcopal clergyman is especially caught on the horns of the present era's religious dilemma. He is a sacerdotal man. A priest. He is in the position of tending the preparation and ministration of a banquet, the Lord's own supper. It is a position which does not often appeal to those professionals whom he wants as his peers and his audience and to those who presently hold the "magic" in our society, viz., psychotherapists, engineers, M.D.s, investment brokers and advisors, television spy characters, et cetera. The very core of the Episcopal clergyman's work is the altar-centered activities of his church. Yet, if he tends to this with too much of his



time and energy, he becomes ignored by those whom he knows need his ministry and the gospel the most. Consequently, the priest begins to speak out on social issues. He begins to make himself heard and felt by his community in unconventional ways. He begins to counsel his parishioners in depth with psychological sophistication. He begins to teach in the universities along with his parish duties. He leaves his parish duties altogether and runs for a civic or other political office in hopes that he might begin to be influential. In short, he attempts to find the center of events and where his particular talents will be helpful to him and to his community. He cannot tolerate being on the periphery without serious repercussions — psychological, ecclesiastical, theological, and social.

## II. GENERATIVE FORCES

What has happened to bring this about? It is complex and in this cursory treatment only the highlights can be brought out. The time-span with which we are dealing here is roughly the period since the Revolutionary War to the present. American Christendom is an immensely involved subject, considering the short period of time that we have been a nation. Events of American history and the philosophies of the Americans who have influenced this country most are so mingled with the American shape of Christendom that we can no longer find ourselves simply by studying the historiographies of the Reformation, Counter Reformation, Anglicanism, et cetera. We Americans have been Americans for a long enough time now that we must look to our own

peculiar development for the most meaningful apprehension of what the Church in America is. Briefly, American Christendom is a story of great stress and unbelievable obstacles, of great idealism and unbelievable hopes, of great disillusionment and unbelievable adjustments, and all of this within a period of about two-hundred years.

### The Early Struggle

The struggles of settling the eastern shores of North America took every ounce of imagination, every measure of faith in the knowledge of the will of God and His grace, and every human resource for bearing immense tragedy (and immense gratitude) that the early settlers and colonialists could muster. From the earliest period through the exploring, settling, and the westward development of America, the will of God and his strength-giving grace were called upon repeatedly. The hope that the kingdom of God could be found and established may have indeed provided a major dynamic and perhaps the very source of impetus for the energy-giving hope which the settlers seem to have had. The break from England forced the American colonists to be rather suddenly a people and a nation. This breaking from what was thought to be a necessary dependence upon a maternal, protective country, also called upon all of the spiritual resources which Americans could muster. H. Richard Niebuhr's classic, The Kingdom of God in America,<sup>4</sup> speculates brilliantly on this idea that the colonial and frontier

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H. Richard Niebuhr, The Kingdom of God in America (New York: Harper & Brothers, 1959).

mind was influenced significantly by the faith that the kingdom of God could be found and established in the so-called new world.

Then, not even one-hundred years following the Revolutionary War, there came the issue of abolishing slavery and the threat to an entire way of life for the majority of wealthy, landholding, agriculturally dependent Americans. The Civil War suddenly "threw" a variable into our development which no founding father could possibly have foreseen. Suddenly, we were a very different people. We could no longer use the Greek and Roman models for our blossoming civilization with quite the same degree of applicability, for though we were a democratic republic with a capitalistic system, we did not have slaves. Slaves were thought to be essential to the economy of civilizations to which we looked as our archetypes of ancient times. In the 1960's, we have survived one-hundred years of development as a great nation without the institution of slavery, and there are indications that a great economic power can survive without slavery for the first time in the history of great civilizations.

### The Rise of Idealisms

The slavery issues of the nineteenth century brought new influences and stresses to Christendom. Not only was there a rise in the regard for the individual person in theology during this period, there was also the critical need for sewing up the nation's wounds from the innumerable social tragedies which arose in the course of the Civil War. Brother had killed brother. Communities were destroyed by

the war directly or indirectly by the northern and western trek. It was a time of pervasive pathos, hurt pride, distrust, immobilized anger and resentments, and a time when the religious leaders felt called upon to revive the hope of the kingdom of God in this land.

No sooner had there been some return of hope and of Emersonian idealism in this land than the scholarship of the Germans began to make its impact in our universities and seminaries. As early as the turn of the century, theological unrest and hermeneutical confusion began to make themselves evident. The messages of some of the most influential pulpits began to lose their impact, being lost in the new critical methods and the newly realized ambiguities of Holy Scripture. These critical, scientific methods had mushroomed and spread through the intellectually sophisticated of the Church from the time of Julius Wellhausen, in the 1870's.

The advent of World War I drove some of the more vocal religionists back to a more traditional gospel message. In a sense, this new crisis brought upon us a time of needing to be certain that God was with us, on our side, and that we had His grace in our midst which would enable us to perform an unbelievably enormous task of fighting a world war. The war came and went. The 1920's saw us with more than we ever realized was possible in new, material wealth for more and more people. Until the 1929 stock market crash, any good Calvinist could see that God was with us, that hard work and right-thinking paid off in material wealth, social success by way of the striving for possessions, comfort, and a new ease in relatively secure living.

It was not until the middle 1930's that the religious scholars and the clergy began again to pick up the critical work that had taken shallow root in pre-World War I American universities and seminaries. But, another war brought us to our knees another time. It made biblical criticism and any related scholarship which would bring ambiguity into a much-needed, crisis-stimulated faith almost an evil in our midst. We suddenly felt that we had to know the will of God and that He was on our side in the war. World War II was part of the age of disillusionment on the one hand and yet it was also part of a new age of reviving personal faith and the relevance of an individual's relationship to God.

Servicemen returned from the war to enter seminaries and to begin to re-build a broken world with somewhat of a new idealism and the fervor of "fox-hole religion" still burning and motivating them. But it was not so related to Scriptural exegesis as the previous forms of idealism had been. The post-World War II idealism and strength came largely through their personal experiences with their God in times of battle, times of anxious waiting, times of recuperation from wounds and fatigue. Most of the men who went to seminaries during the ten or so years following World War II seem to have made it through critical years of their growing uneasiness and will perhaps complete long, satisfying years of ministerial work.

#### A People Come of Age

But no longer can we run from or be satisfactorily forced back

into an artificially supportive faith by such conflicts as world wars or even by so-called "police actions." The 1960's have thrust us fully into a time of facing up to ourselves, a time of realizing and expressing that we are a people "come of age." God is for us an hypothesis and the clergy has lost its "magic."

In this regard, Dietrich Bonhoeffer wrote the following on June 8th, 1944:

The movement beginning about the thirteenth century... towards the autonomy of man...has in our time reached a certain completion. Man has learned to cope with all questions of importance without recourse to God as a working hypothesis. In questions concerning science, art, and even ethics, this has become an understood thing which one scarcely dares to tilt at any more. But for the last hundred years or so it has been increasingly true of religious questions also: it is becoming evident that everything gets along without "God," and just as well as before. As in the scientific field, so in human affairs generally, what we call "God" is being more and more edged out of life, losing more and more ground.

Catholic and Protestant historians are agreed that it is in this development that the great defection from God, from Christ, is to be discerned, and the more they bring in and make use of God and Christ in opposition to this trend, the more the trend itself considers itself to be anti-Christian. The world which has attained to a realization of itself and of the laws which govern its existence is so sure of itself that we become frightened. False starts and failures do not make the world deviate from the path and development it is following; they are accepted with fortitude and detachment as part of the bargain, and even an event like the present war is no exception. Christian apologetic has taken the most varying forms of opposition to this self-assurance. Efforts are made to prove to a world thus come of age that it cannot live without the tutelage of "God." Even though there has been surrender on all secular problems, there still remain the so-called ultimate questions — death, guilt — on which only "God" can furnish an answer, and

which are the reason why God and the Church and the pastor are needed.<sup>5</sup>

And, the following in summary:

The world's coming of age is then no longer an occasion for polemics and apologetics, but it is really better understood than it understands itself, namely on the basis of the Gospel, and in the light of Christ.<sup>6</sup>

In essence we are a world come of age. Regardless how brilliant and eloquent the polemics and apologetics might be, they are not going to be sufficient in convincing enlightened men that we need to live with the "tutelage of 'God.'" This is not to say that Christendom is obsolete and that the clergy are no longer needed. Instead, with a re-conceptualizing of what the Church can mean as a redemptive, therapeutic community of the faithful, with a re-newal of the sense of vocation on the part of the clergy, and with a courageous look at the ministry and the shape it must take with some sense of urgency, it seems apparent to me that we can come to understand and put before depth-starved Christians the meanings and implications of what Bonhoeffer said, "The world's coming of age...is really better understood than it understands itself, namely on the basis of the Gospel, and in the light of Christ."<sup>7</sup>

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Dietrich Bonhoeffer, Letters and Papers from Prison (New York: Macmillan, 1953), p. 194ff.

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Ibid., p. 200.

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Ibid.

## Conclusion

These overly-simplified statements regarding the history which has brought us to the present era in the United States show some of the factors that have led up to the clerical and ecclesiastical problems we are experiencing. We are in a time when there is acknowledged frustration on the part of the clergy. Our ministers are suffering from macerating roles and identity conflicts which have no simple solutions. Their institutions, their roles and functions in society, their theologies and christologies, their standards for success have all become ambiguous, obscure in too many cases. It is my desire to work with this critical problem and to suggest some of the trends which may serve to lead us out of the present growing malady and the confusion.

In a foreword to Dr. Margaretta Bower's book on this very topic, Benjamin A. Washburn writes the following:

Sometimes the problem is the suffering of clergy because of their need really to be what they feel they ought to be and what their congregations expect them to be. They know that they are expected to be devout, but devotion eludes them. As they continue to feel their lack they become more and more angry. They find it difficult to pray. They feel completely hopeless and despondent, with no depth of emotion. Try as hard as they will, they find it impossible to meet the demands of their ideal self-image.<sup>8</sup>

One of the most elemental problems within the vocation of the

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Margaretta K. Bowers, Conflicts of the Clergy (New York: Thomas Nelson & Sons, 1963), p. ix.



clergyman is the functions and the demands of the ideal self-image. This can be a tyrannizing aspect of the minister's personality that is re-enforced by his ecclesiastical and professional milieu. The ideal self-image is in many ways involved with the clergyman's conflicts. The Christian message can no longer be effectively transmitted by polemical and apologetical sermons. There is an urgent need for the minister to live a life which makes manifest a quest toward personal authenticity. The minister in the present shape of Christianity is called to courageously risk the quest to becoming an increasingly authentic being. Losing his life for Christ's sake and the gospel's by this quest is the most unique, timely mode for the Christian minister.

PART II

HUMAN SELFHOOD

CHAPTER VI  
TOWARD UNDERSTANDING THE EMERGENCE OF  
HUMAN SELFHOOD

I. THE CONTEXT

We are in a time of confusion and change — cataclysmic change. Our basic assumptions are in question, and this is especially true in our christologies and theologies, our interpretations of history, and, existentially (what I am here most concerned with), the clergyman's profession and vocation and how he is to carry out his call to bear witness for the Gospel in a "world come of age." It may well be that there is basically a problem with the clergyman's self-image, both actual and ideal. This would at base be his image of himself as a professional, as an individual who happens to be a minister, but also included in this is the minister's idealized self-image. There is a profound need today for personal authenticity and the life that makes for the search and actualization of authentic selfhood.

If we are to talk further about one's self-image, it is necessary to discuss the self. What does the expression "human self" mean? How does one come to know what his particular "human self" truly is and how does he act out of this knowledge of himself rather than simply as an organism that responds to external stimuli? How does a person become acquainted with his authentic self? How does a person become an acting person instead of a re-acting collection of images? All of these questions are for me made more complicated when they are related to the ministry, to the profession of being a priest, and to

the vocation of serving Christ in the existential situation.

### The World in Flux

There is rapid change in all areas of our environment. Sometimes and for some people, this rapid, cataclysmic-like change is exciting, challenging, and vitalizing. For others, the upheavals that are going on within us and around us are anxiety producing, frequently threatening, and crushingly destructive. There is such a great deal that is changing in the American shape of Christianity (part of the central burden of this dissertation) that it is nearly impossible to derive sense from what is happening. There is also change occurring in the human personality and the relationships and fundamental human institutions upon which we feel contingent; we look to such institutions as our churches, schools, families, social club structures of all kinds as being primary sources of security, giving us a sense of fixity to an otherwise "unfixable" world.

Alan Watts gives an illustration of how "unfixable" our worlds are and the dilemma in which we become tangled as we attempt to hold life still. His illustration is as follows:

I may not, perhaps, be forgiven for introducing sober matters with a frivolous notion, but the problem of making sense out of the seeming chaos of experience reminds me of my childish desire to send someone a parcel of water in the mail. The recipient unties the string, releasing the deluge in his lap. But the game would never work, since it is irritatingly impossible to wrap and tie a pound of water in a paper package. There are kinds of paper which won't disintegrate when wet, but the trouble is to get the water

itself into any manageable shape, and to tie the string without bursting the bundle.<sup>1</sup>

It is impossible to hold life still and to talk of dynamic things in static terms while at the same time keeping even an intuitive feeling that what we are saying is expressing reality. If we are able to think in terms of processes and a type of "time-lapse" way of discussing these processes our statements will tend to be more expressive of the dynamic, flowing, chaotic, evolving creation of which we are a part. Everything is in a condition of flux.

Heraclitus (about 536-470 B. C.) told us that nothing lasts. With his conception of fire as being the basic stuff of the universe, he perceived that the only thing we could count on as being real and reliable was change. Eastern religions and philosophy take change and process for granted. But this has not been the case with much of our occidental philosophy — much of the verbiage having been spent in talking of essence, substance, and absolutes.

### The Self in Flux

The human self is in flux. Man is one aspect of an everchanging creation, a creation which may be thought of in evolutionary terms. Man is not in any sense a static quantity in this dynamic cosmos. He is changing and the changes take place at varying rates in all his facets. One rather obvious way of seeing that man is indeed

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Alan W. Watts, The Wisdom of Insecurity (New York: Pantheon Books, 1951), p. 14.

changing is to visit a museum and view the costumes of various periods of history. The hero's uniform would only fit a man five feet four inches in height. What a surprise! We have always thought of Daniel Boone as being well over six feet tall. Another way of observing the fact that the selfhood of man is changing is by recognizing how man is gradually finding himself to be the responsible variable in this universe; this is too frequently a discomforting realization in the light of our finitude. Dr. Timothy Leary, a psychologist who was once held in high esteem by his professional peers, says the following:

One tentative generalization...may be helpful in surveying the changing conceptions of human nature. This concerns the Locus of Responsibility for human behavior. There seems to be a consistent tendency in the development of psychological knowledge to move the causative factor of human behavior from external to internal forces. This is clearly reflected in the changes in the theoretical explanations of abnormal or maladjustive behavior.

We are told that success or failure appeared, to the ancients, to be controlled by the immutable and mysterious powers of nature. Sun, seed, and storm were fearful forces — completely inexplicable. Man's survival responses appeared by comparison quite meaningless. The shift of causative principles to anthropomorphic gods made human behavior somewhat more important. The notion that man can move the gods by propitiation, obedience, or defiance considerably humanizes the causative sequence.

This conception which lasted from the Greek civilization through to the nineteenth century (and which still is maintained by a large majority of individuals living today) defines personality aberration as a religious phenomenon. Maladjustment is a mark of omnipotent intervention, generally indicating a sinful nature. The maladjusted person is isolated, overtly punished, or covertly rejected. The error is man's and the power is the god's.<sup>2</sup>

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Timothy Leary, Interpersonal Diagnosis of Personality (New York: Ronald Press, 1957), p. 18.

Dr. Leary goes on to say that educated and psychologically aware man now knows that he himself is the locus of responsibility for his behavior, either through conscious or unconscious decisions and solutions to existential and psychological encounters, conflicts, and anxiety-producing conditions. In short, there has been an introjection of the ancient demonology. It takes very few hours with a psychotherapist for the person to see at least some degree of his responsibility for the mess he is in or the reasons for his choosing to stay in the mess rather than to change the conflict-producing equations in his life. Sometimes, though we have located the responsibility-center within ourselves, we are able to rationalize away our control by mis-appropriating concepts of the unconscious to re-enforce a comfortable feeling of helplessness and determinism. In other words, by using concepts of the unconscious we are still too often able to feel a determinism which may be similar to ancient fatalistic conceptions.

Whether it is the self, the concepts of the self, the patterns of interrelationships between selves (socially and psychologically speaking), or whatever, the simplest way of expressing what is happening is that the human self is in flux; man is undergoing transformation in all his aspects.

The problem of living in a dynamic rather than a static creation complicates an attempt to discuss human selfhood. It will be helpful and necessary to provide some background regarding the self and what it means to become a human self, an authentically human being. It may seem to obscure the issues at hand and it of course prolongs the wait

for the more practical side of this study, but it is necessary to struggle with some conceptions of the human self and some views of the self's evolution or transformation to be sure that we have the fundamentals explicitly before us in the development of this dissertation.

When we speak of human selfhood, we are speaking philosophically. To be psychological in talking of the self we would speak of such matters as the functions of the self, the self-concept, self-control, self-actualization, self-image, self-transcendence, self-esteem, and so on. As this chapter unfolds, the discussion will be for the most part philosophical in nature. The self will tend herein to lose its existential qualities largely because I will be working with essences rather than accidentals, i. e., ontologically — the self will tend to be seen as a universal hypothesis in this chapter rather than a clinical, existential, life-like quality of our human environment. The syllable "self" as it concerns us here and as it applies to the human being is more related to ontology, to the realm of being, to philosophy and theology than it is to clinical psychology. To apprehend some of the depth of what the phrase "human selfhood" means, and eventually what "personal authenticity" and "the transparent self" mean, one engages in abstractions and theoretical, visionary speculations, which is the burden of the remainder of this chapter.

## II. DESCRIPTIVE STATEMENTS CONCERNING SELFHOOD

Though it is possible to use the word "self" to denote things,



objects, inanimate entities, herein we are to understand that "self" applies solely to the person, the human self. The word "self" must be understood symbolically when used to denote a personal identity, a human individual. Because it is a symbol which denotes a vast array of complexities which are variously organized and unified in any single human being and because "self" is a symbol which in our time replaces the symbol "soul," we are able to find countless references to the self in the literature of psychology, philosophy, and theology. There is little guarantee that the multitude of references to the self are referring to prehensions of selfhood which are comparable to one another, however. All we can do in this discussion is to suggest some of the more helpful prehensions of the self which are found in the literature used in developing this chapter.

### Defining "Self"

One starting point may well be with the Oxford Dictionary's article on the word "self." The article tells us that when philosophically considered, "self" denotes "that which in a person is really and intrinsically he (in contradistinction to what is adventitious); the ego (often identified with the soul or mind as opposed to the body); a permanent subject of successive and varying states of consciousness." The Oxford Dictionary article goes on to tell us that the word "self" may mean "what one is at a particular time or in a particular aspect or relation; one's nature, character, or (sometimes) physical constitution or appearance, considered as different at

different times. Chiefly with qualifying adjective (one's) old, former, later self."

The word "selfhood" first appears in literature in the nineteenth century; the word is found in William Blake's greatest symbolical poem, Jerusalem, in the phrase "The Great Selfhood Satan." The rise of interest in psychology in the late nineteenth and (to this day, at least) the twentieth centuries is one of the most important factors in the popularizing of the word "self" and its relatively recent theoretical connotations and connections. Psychology as a science could not have used the word "soul" because of an aura of religiosity which is associated with that word.

Another place to start is with my own words about the self. In a deceptively simple statement, the human self denotes that dynamic entity who may appropriately use the pronoun "I." The pronoun "I," when used appropriately, denotes or symbolizes a behaving incarnation of experiences, an ego, a subject with a center of being who is aware of himself as being other than the totality of objects and other beings. Here, we are not to understand "self" simply as the organism which records and responds on an altogether autonomic level, i. e., the somatic understanding of "self." In Fr. Teilhard de Chardin's terms, misplaced here for use at this convenient time, the self includes a "within of things" which extends far beyond what is imaged when we think of the physical somatic person. Understanding the self from the "within of things" is to perceive that a person's physical makeup suggests the location in time and space of a complex and

somehow unified organization of experiences in a larger, dynamic wholeness called World.

In a sense, it does not seem appropriate to think of an infant as a self. In other words, the most complete, perhaps archetypal understanding of the term "self" applies to an adult or "mature" human being; a human being who is conscious of his independent status as well as his contingent and interdependent status; a human being who is self-aware as an individual, alone and apart from all other individuals<sup>3</sup> and yet capable of encounter and relationship; an organism who experiences selfhood through the most primitive prerequisites of his animal-ness or creaturely-ness to those complex, "high" levels of existence denoted by such terms as integrity and responsibility, conscience-possessing, creative and creating, emotive and emoting, verbalizing, symbolizing, maturing and becoming, and worshipping.<sup>4</sup>

### Alfred North Whitehead

Alfred North Whitehead admitted that when talking in generalized terms about the human self, or "personal unity," he could find nothing better than "a passage from one of Plato's dialogues" as translated by A. E. Taylor and as edited by Whitehead himself, as follows:

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<sup>3</sup> Søren Kierkegaard, The Point of View for My Work as an Author, A Report to History (New York: Harper & Brothers, 1962), p. 107ff.

<sup>4</sup> H. Richard Niebuhr, The Responsible Self, An Essay in Christian Moral Philosophy (New York: Harper & Row, 1963).

[Personal unity or selfhood]...is a perplexed and obscure concept. We must conceive it [as] the receptacle, the foster-mother as I might say, of the becoming of our occasions of experience. This personal identity is the thing which receives all occasions of man's existence. It is there as a natural matrix for all transitions of life, and is changed and variously figured by the things that enter it; so that it must itself be bare of all forms. We shall not be far wrong if we describe it as invisible, formless, and all-receptive. It is a locus which persists, and provides an emplacement for all the occasions of experience. That which happens in it is conditioned by the compulsion of its own past, and by the persuasion of its immanent ideals.<sup>5</sup>

A. N. Whitehead went on to affirm that,

...this [description adapted from Plato's Timaeus] is at once the doctrine of the unity of nature, and of the unity of each human life. The conclusion follows that our consciousness of the self-identity pervading our life-thread of occasions, is nothing other than knowledge of a special strand of unity within the whole, marked out by its own peculiarities, but otherwise exhibiting the general principle which guides the constitution of the whole.<sup>6</sup>

Whitehead's phraseology in the above quotation indicates that he thought of the personal unity (the word "self" is not used in the resource available to me) as being a paradigm of the cosmos (if his phrase "the whole" refers to the cosmic whole). The important point in the Platonic conception, which Whitehead celebrates in the above quotation, is the concept of the personal unity as being a locus, having a place in time and space, though it is invisible and formless, a receptacle of experiences, but the self is in no way a passive

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Alfred North Whitehead, Adventures of Ideas (New York: New American Library of World Literature, 1955), p. 189.

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Ibid., p. 190.

receptacle. Also, this personal unity is the "foster-mother...of the becoming of our occasions of experience," conditioned by the past, but at the same instant modifying and augmenting this conditioning by "immanent ideals" in the present. It is this phrase, "immanent ideals," which provides the avenue by which we might proceed from Whitehead's discussion relevant to the personal unity, the self, to how the self-image relates to the human self in a later chapter in the dissertation.

### Pierre Teilhard de Chardin

To find the one place in Fr. Teilhard de Chardin's work where he makes explicit his thought regarding the self is a sizeable task. The word "self" is not part of the vocabulary of The Phenomenon of Man, but we can find such words as "ego," "psyche," "consciousness," "mind," "personality," and finally we come to the most relevant word, "reflection." Fr. Teilhard de Chardin does not concern himself with the individual's self except as a means of moving through a segment of his speculations which may require the category of the individual for illustration. He does not linger in discussions of the psychological understanding of men, but usually deals with collective man as that unique phylum and specie, Homo sapiens. It was not planned that we should at this place discuss the emergence of consciousness and selfhood, but it is nearly impossible to tie into Fr. Teilhard de Chardin's thought at any place without feeling oneself swept upward in the jerking spiral of evolution.

The human self in Fr. Teilhard de Chardin's thought does not appear until he was able to discern the unique phenomenon which the paleontologist observes emerging after the "last strata of the Pliocene age," usually given a relative date of one to one and one-half million years ago. (Fr. Teilhard de Chardin took a rather late date for fossil man to appear.) The unique phenomenon hypothesized as appearing at this time is that function of the intelligence which we know as reflection. There is no human self possible for Teilhard de Chardin prior to the emergence of reflection. On the other hand, there is a sense in which the human self is not fully understood until Christian existence is understood in Fr. Teilhard de Chardin's schema.

To go back a bit, reflection for Fr. Teilhard de Chardin is "the power acquired by a consciousness to turn in upon itself, to take possession of itself as of an object endowed with its own particular consistence and value: no longer merely to know, but to know oneself; no longer merely to know, but to know that one knows."<sup>7</sup> I cannot make it more succinct and clear than has the translator of Teilhard de Chardin's work, who wrote as follows:

By this individualization of himself in the depths of himself, [individualization taking place by way of Teilhard's stated processes of reflection and involution] the living element, which heretofore had been spread out and divided over a diffuse circle of perceptions and activities, was constituted for the first time as a centre in the form of a

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Pierre Teilhard de Chardin, The Phenomenon of Man (New York: Harper & Row, 1961), p. 165.

point at which all the impressions and experiences knit themselves together and fuse into a unity that is conscious of its own organization.<sup>8</sup>

The individual, reflection, self-conscious, and other descriptive terms are scattered throughout the text of The Phenomenon of Man. They must be pulled together from their various contexts in order for the reader to obtain an idea of what Fr. Teilhard de Chardin may have had in mind if he had presented a single, complete statement describing the human self. His contribution is in that he makes reflection the essentially human quality.

Reflection is the emergent which provides the impetus for a unique animal in the evolutionary process, mankind. By way of reflection, man emerges from the higher primates, to some degree aware of selfhood. Hominisation was Fr. Teilhard de Chardin's term for the process by which the human being steps forth from the hominids and other higher primates. Hominisation of the specie was not for Fr. Teilhard de Chardin a process to be illuminated by individualistic terms such as we would find in psychological writings. It is a process which was for him carried on in the context of a genus and species, viz., Homo sapiens.

Richard Maurice Bucke<sup>9</sup> also bases his work on the thought that the primary quality of the self is the reflective activity. He uses

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Ibid.

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Richard Maurice Bucke, Cosmic Consciousness (New York: Dutton, 1931), p. 22ff.

as a noun the two words Self Consciousness as being synonymous with man and for him self-consciousness is the ability and the demand to reflect upon himself and his experience. For Bucke, "self consciousness is the faculty by which we realize.." Further, "...without self consciousness a sentient creature can know, but its possession is necessary in order that he may know that he knows" and that he knows he knows is the particular aspect of man's selfhood which makes him unique among the animals as man.

To complete this discussion of Fr. Teilhard de Chardin's view of the self, some mention must be made of that radically new emergent, the Christian man. This is especially relevant to the development of this dissertation as it is the radically new emergent, the distinctively Christian man, which we will come to see is the emerging identity and the necessary self-image of the clergyman in the present era. It is this Christian man, the new emergent for Fr. Teilhard de Chardin, which is man come of age. As the emergence of reflection provided a new form of biological existence in the evolutionary process for Fr. Teilhard de Chardin, the emergence of the Christ provides a new form to the developed, psychical existence of men. He wrote that the Christian movement presents "the Characteristic of a phylum."<sup>10</sup> The Christian movement (which may be understood as the new life in the Church by individual, reflective human beings) provides an

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<sup>10</sup>

Teilhard de Chardin, op. cit., p. 298.



altogether new "synthesis based on love," growing out of the biosphere and becoming the leading-shoot of the noosphere.

Self-hood in the unique Christian phenomenon is understood to be that relatively new consciousness which discovers that it is truly in "relationship with a spiritual and transcendent pole of universal convergence."<sup>11</sup> That pole is to be known by the symbol "God," if I comprehend Fr. Teilhard de Chardin correctly. The self that knows its relationship with God and who is somehow in accord with an ultimate point in evolution (the "Omega Point") seems to be almost another form of human being than the hypothesized reflecting man emerging in the early Pleistocene Period (about one million years ago, by conservative dating).

### Erich Neumann

Erich Neumann is another man who thinks in terms of processes of change, evolution, and transformations of man. He explicates and elaborates upon the work of Carl J. Jung. Even though the work by Neumann does not lend itself readily to simple definitions and statements on any single idea, I will make an attempt to synthesize his descriptions of the self. The language is technical in Neumann's writing; his development is as complex as his subject. (These features are common to the writing of Teilhard de Chardin, too, as has

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<sup>11</sup>

Ibid.

already been observed).

For Neumann, the self is not usually synonymous with the ego. The ego is a unique organizing principle. It is a dimension arising through man's becoming a self. The ego comes to reign over a complexity of inner "authorities"; these inner authorities comprise the self. The self is comprised of "the totality of the psyche, the persona, the anima [it is the anima in the male and animus in the female], and the shadow."<sup>12</sup> In Jungian thought, the composition of the self is derived from "partial personalities" within the total self. In a sense, the persona, the anima or animus, and the shadow are known as persons within the self or as selves within the self. (The shadow is that hypothesized antagonist which, in Jungian thought, crosses the threshold from the collective or inherited unconscious into the personal unconscious, from whence it is at times accessible and influential in the system of the conscious.) These partial personalities draw energy from the whole psycho-physical organism of the individual for their various degrees of autonomous existences, diffusing the self, de-energizing or "depotentiating" the self, and manifesting this diffusion in neuroses and psychoses.

The term "self" in Neumann's thought, then, stands for the whole assemblage of unified aspects of conscious and unconscious personality. Selfhood is to be understood in its truly mature dimensions

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<sup>12</sup>

Erich Neumann, The Origins and History of Consciousness (New York: Harper & Brothers, 1962), p. 350.

when the ego obtains control of the selves within (thinking of "selves" as the lesser authorities of the personality). As the ego obtains a kind of executive control, there arises the individual. The individual occurs when the ego reigns over the lesser selves within, when the ego experiences itself to be free of the bonds of the unconscious, i. e., free from affects, and later free from the bonds of the "collective world," assimilating the unconscious and the collective world into a unique organization. Erich Neumann points out that in our present stage of development, any experience of selfhood is precarious and in a dangerous position. There are powers constantly at work, impinging upon us in dreams, symbols from anxieties, and in other ways. These demonic powers Neumann calls dragons. These dragons are the antagonistic collective unconscious and the collective world in which we live.

Much of Neumann's writing seems like mere verbiage unless we begin to struggle with Jung's wealth of myths and symbols and their functions in human psychological processes. One has the feeling when reading Neumann that in some sense there are immense truths being unveiled. But, for me, having so recently become acquainted with Jung and Neumann, the terminology still obscures as much as it illuminates at times. However, it is at all points thought provoking.

The main thing that needs to be understood in this discussion of Neumann is that there is a difference between ego and self at many points in his writing. The difference is never concisely explained for the layman, but this may be a problem of translating from German into

English. The problem is that, though Neumann makes a distinction between ego and self, the word "self" is used in place of ego-consciousness; especially is this the case toward the end of the work. The clearest line of demarcation between the terms "ego" and "self" in Neumann's writing is found in the section on "The Transformation Myth: Transformation, or Osiris." The mythology required for an understanding of Neumann at this point precludes my summarizing his thought. But it is possible to get a shadow of what he means by ego and self through understanding the religious terms of "Son" and "Father."

In Christian thought, the "Son and Father together are the God of this world and the next. Their relation to one another is analogous to that between the ego and the self in psychology."<sup>13</sup> True selfhood is in process of becoming as the ego complex tends to form a center of consciousness and democratically govern the inner selves, which is at once the process of individuation of the personality as a whole and the awareness that as an individual one is a part of a transcendent whole. This process of becoming a self is taking place historically as it did pre-historically in the evolution of man. The difference between the process in pre-history and as it is going on today is that the human will and reflection are more influential in the process today. In a sense, we are able to say that the ego is gaining in executive power over the lesser selves within the total personality as man evolves.

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<sup>13</sup>

Ibid., p. 250.

Lewis Mumford

Lewis Mumford is in agreement with Teilhard de Chardin and Neumann in an overall sense of understanding man as an evolving being. There are parallels to Jungian (and thus to Neumannian) conceptions of the self. Neumann suggests a process by which man is becoming truly an "I," which is a process of becoming re-born. Mumford tells us that re-birth is our task too. Whereas Neumann describes the process of becoming an ego-centered self as something that happens to and within us (inferring that it may be in spite of us), Mumford clearly gives to man the task of and responsibility for the direction of his transformation. Let us go on to an understanding of Mumford's view of the self in its present transformation.

After a frightening chapter on what is called "post-historic man," Lewis Mumford lets his readers up from the mat for another chance at a future by suggesting a "one world culture." The "new world man" as a self is in great danger of becoming only or merely a component of his machines if some of the evident trends are accurately perceived and if they (the machines) overcome man. If man does become merely a component of his machines by a loss of history, and through other aspects of modern de-humanizing tyrannies over the individual, Mumford tells us that post-historic man will be the outcome. 1984's portrayal is a mild threat compared to the world of post-historic man as portrayed by Mumford. But, in order to understand what Mumford considers to be the self, it seems best to turn beyond the threats of

post-historic existence to his vision of the self within a One World culture. Mumford's One World culture is utterly dependent upon the wholeness of personality.<sup>14</sup> But the wholeness of personality is related to the coming of a One World culture as well.

The self envisioned by Mumford is the transformed individual who is now evident in incipient form on our planet. The self of the new transformation is the personality who finds himself in a new wholeness of being. This new wholeness of being includes those essential "parts of the human organism long buried or removed from conscious control."<sup>15</sup> The transformed self beginning in our time is retrieving the lost traces within himself, bringing them into conscious control, recognizing them, accepting them, revaluating them, and redirecting them toward a more unified development.<sup>16</sup> The transformed self is achieved by "giving primacy to the integrative elements within the personality: love, reason, the impulse to perfection and transcendence."<sup>17</sup> This transformed self must be on friendly terms with every part of himself. He must be on friendly terms with the transcendent wholeness of personality as well as with the wholeness of the One World culture. For Mumford, to fully apprehend the concept of the transformed self is to

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<sup>14</sup> Lewis Mumford, The Transformations of Man (New York: Crowell-Collier, 1962), p. 138ff.

<sup>15</sup> Ibid., p. 139.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid., p. 140.

fully apprehend the concept of the One World culture. The relationship between the One World culture and the transformed individual functions reciprocally. One concept nourishes the other. The transformed self, for Mumford, requires consciousness of historical roots and an awareness of the context of our existence. The transformed self is to be apprehended in terms of the highest values or "elements of the human personality."<sup>18</sup>

Because Lewis Mumford does not give a concise description of the human self, his thought must be understood by implications. The self is understood by him as being presently in the process of a new transformation. This new transformation is necessary and must be carried out because of where the disillusionment of seventeenth-century scientism has directed our thoughts and values in the present age. The way in which the transformation is to be nourished and directed is by a revaluation of the highest human elements. He says the following:

Perhaps the greatest difficulty today, as a result of the general hostility to values brought in by seventeenth-century science, is the failure to recognize that wholeness demands imperatively that the highest elements in the human personality should be singled out, accepted and trusted, fortified and rewarded. The integration of the person begins at the top, with an idea, and works downward till it reaches the sympathetic nervous system, where organic integration in turn probably begins and works upward, till it emerges as an impulse of love or a vital image. In this replenishment of the whole self under a formative idea lies the promise of reducing the distortions, conflicts,

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Ibid.

isolationisms, infantilisms, and obsessions that have limited human growth.<sup>19</sup>

The vision seems to me to be in accord with the orthogenic vision of Fr. Teilhard de Chardin, and it is remarkably representative as an overview of the thought of Neumann. In Teilhard de Chardin, both the processes of the "without of things" and of the "within of things" are working together in bringing about increasing centeredness (or integration) of the self and the social world. This is true for Lewis Mumford as well. However, Teilhard de Chardin keeps on going with his process — not stopping with simply a One World culture such as that described by Mumford — to thoroughly spiritualize the ultimate world in what he calls the Omega Point. Erich Neumann's closing statements seem remarkably close to the One World culture envisioned by Mumford. Neumann writes of a future humanity which has been synthesized from all of the present divisions; this future humanity is one in which the self-centered being of today will find his centeredness in the whole of humanity; humanity then will be the self for man. Neumann differs from Mumford, however, in that the One World culture or future of humanity is not necessarily reciprocal with the realization of idealized selfhood and individualized wholeness of the person. In Neumann, the future of humanity seems to be more a function or state of existence growing from the full development of the individual, the ego-controlled personality, or, in Jungian terms, the existential

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Ibid.



approximation of the "mana-personality."<sup>20</sup>

### III. THE EVOLUTION OF CONSCIOUSNESS

With A. N. Whitehead's introduction of the general conception of the self, as he found the description acceptable in Platonic thought, our authors have indirectly supported that basic description as an organizing concept of the self. We saw first how Fr. Teilhard de Chardin envisioned the human self; secondly, how Erich Neumann envisioned the human self; and finally, how Lewis Mumford suggests to us that he envisions the human self. There is no static conception of man or human nature burdening and limiting the thought of these men.

To begin again with a statement from Whitehead, in paraphrase, he suggested that consciousness is an emphasis upon objects or items of experience.<sup>21</sup> The important point to begin with is just this, that somehow consciousness is an emphasis upon content within the whole personality; we should recall here the Platonic concept of the prior section, that the self is thought of as an active, persuasive receptacle of experiences. There is nothing so transient known to us as the content of any instant of consciousness. Because of this observation, it is helpful to understand consciousness as being an emphasis at any instant or as a series of emphases within the whole context of

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<sup>20</sup>

Neumann, op. cit., p. 427ff.

<sup>21</sup>

Whitehead, op. cit., p. 182.

the self.

The factor which brings about or facilitates an emphasis upon objects or items of experience is man's ability to verbalize and symbolize. Man's ability to speak not only is an expression of the emphasis of consciousness, but speaking is also the ability which serves at one and the same time as a means by which the emphasis may be accomplished. In lower (so called) forms of animal life, either instinct or some outside stimulus is the means by which an instant of consciousness occurs. This is true to some extent for man, as anyone who has difficulty concentrating can easily see. But for man, a word which is formed not only expresses what has been emphasized for an instant of consciousness, it also somehow stabilizes consciousness long enough for another appropriate emphasis to be accomplished. The result is that an entire thought may be expressed in discourse and possible dialogue. Language and symbolization are intimately involved with human selfhood, self-consciousness, and the transmission of human selfhood through the race of man.

#### Pierre Teilhard de Chardin

In Fr. Teilhard de Chardin's writing, consciousness indicates every psychism and is synonymous with the "within of things" on the simplest level of the inner workings of the atom to the evolved "human phenomenon of reflective thought."<sup>22</sup> For our purposes, we will leap

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Teilhard de Chardin, op. cit., p. 57, text and footnote.

through to Teilhard de Chardin's development of the human dimension of consciousness. It is consciousness for Fr. Teilhard de Chardin which, when it gains the power to involute or turn in upon itself, gives birth to reflection. In other words, consciousness precedes reflection and (to a point) the involution of consciousness is the means by which reflection is made possible. We should remember that, for Teilhard de Chardin, consciousness denotes the psychisms at every level of the phenomena of evolution, not just pertaining to the human being. It is by way of "radial energy" that consciousness is elaborated and intensified and finally brought to where it transcends the forces of "tangential energy" (these are technical phrases, discussed at length in The Phenomenon of Man, which denote atomic-like processes which empower evolutionary events), to turn in upon itself.

Fr. Teilhard de Chardin came close to saying that, once reflection takes place as a new emergent functioning in the biosphere, it is by an act of the will that complexification and psychic evolution occur. It is by virtue of the fact that he thinks in terms of evolution being related to man's willfulness that his evolutionary thought may be termed "orthogenic." Fr. Teilhard de Chardin was so close to the Lamarckian point of view that he felt the need to defend himself against that position at several points in his writing. But Teilhard de Chardin spends little or no time describing the content of consciousness, leaving it to the reader to carry on with his own imagination as to what it means when, by means of interiorization, complexification, and involution in the "within of things" (the

psychisms), there is an ascent of consciousness which will ultimately culminate in a realm of universal human thought and the Omega Point of creation.

### Erich Neumann

Erich Neumann's thought is that the whole development of the conscious and ego-conscious states arose out of an "original unity." The original unity was an age when "everywhere...there is an anonymous collectivity."<sup>23</sup> Through gradually increasing freedom from the collective or group, the individual's integrity depended less upon the function of the group and more upon degrees of centeredness being developed within independent, individualized creatures. Out of the unconscious, the primal realm of pre-human existence, there arose the conscious and the ego.

The midwife, facilitating the birth of the conscious from the unconscious, is the creative tendency which Neumann calls *centroversion*. "Centroversion is the innate tendency of a whole to create unity within its parts and to synthesize their differences in unified systems."<sup>24</sup> As we read further in Neumann, there is an expansion of the terms "centroversion" to explain how, ultimately, consciousness (which is born out of the unconscious by the functions of the

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<sup>23</sup> Neumann, op. cit., p. 268.

<sup>24</sup> Ibid., p. 286.

centroversion process) itself becomes the "control system of centroversion."<sup>25</sup> From this development on, there is a parallel to the orthogenic vision of Fr. Teilhard de Chardin, but it is closer to the Lamarckian understanding of the psyche and the primal will of consciousness, moved along by the emerging ego; the ego is the guiding force of human becoming in the evolutionary speculations of Erich Neumann.

The argument suggests that out of needs made known and prehended by consciousness, evolutionary processes are forced or given some kind of impetus to further developments. Finally, when the emerging systems, which are to comprise consciousness, are developed by way of centroversion to that stage when images of the senses and from instincts are perceived and the one perceiving knows that he is perceiving, then human consciousness exists. The content of the early, primitive consciousness of man was comprised of primordial images, or archetypes. These probably were in the form of such symbols or images as water, fire, smoke, stars, meteors, clouds, trees, totem animals, and other natural features of the environment which were sensed to have significance for existence — either in a helpful way or a threatening way. Archetypes are still manifest in our time, though they are increasingly obscure to modern man,<sup>26</sup> coming to

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<sup>25</sup>

Ibid., p. 293.

<sup>26</sup>

Part of the thesis of Erich Fromm, The Forgotten Language (New York: Grove Press, 1951).

consciousness principally through dreams and artistic symbols.

The ego arises out of the unconscious and emerges through the conscious as that subject who begins to discern that there is an "outside" and an "inside" to these perceptions of primordial images; this discernment may be analogous to the psychological or perceptual stage of "me" and "not me" of the developing child.<sup>27</sup> The healthy ego must eventually perceive that some images belong to the "true" or authentic self and others are antagonistic to authentic selfhood. Perhaps the images which are ego-syntonic are accepted and integrated by the self and those which are ego-dystonic are rejected in the developmental process of the healthy personality. The emergent ego also takes into itself the psychic processes whereby instincts are assimilated within the control of consciousness (to varying degrees they come under control) and eventually within the control of the ego itself.

In the original unity, the ego could not distinguish the sources of the images which plagued it. But as the "separation of the systems" took place, the ego-consciousness held into its increasing dominion what was outside and what was inside the personality. This "separation of the systems" may have been a process whereby (1) there was a separation of what is oneself and what is other than oneself, (2) a separation of what is conscious out of the unconscious, (3) and

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<sup>27</sup>

Jean Piaget, The Child's Conception of the World (New York: Harcourt, Brace, 1929).

perhaps another separation, which would be inferred, as the ego awareness or "I-ness" emerges out of the conscious self. There may also have been a development of individual consciousness out of a tribal consciousness. Perhaps the witchdoctor, tribal priest, or the chief provided the functions of tribal man which we now think of as ego functions (and super-ego functions). What was syntonetic to the personality and what was antagonistic to it became increasingly conscious and controllable by the ego of becoming, learning, evolving Homo sapiens.

We seem to be still in this phase of evolution — the stage called individuation which involves the loss of the archetypes' ability to control or influence the ego, and individuation is a process which involves the growing ability of man to reason.

### Lewis Mumford

Lewis Mumford does not go into detail with this subject of consciousness; rather he describes the function of consciousness for the human being. After numerous suggestions as to what comprised primal consciousness for man, he states the important function of consciousness. Consciousness takes "possibility and purposiveness, along with anxiety and prudent anticipation" out of the dream-world of early man and it carries these functions "from the unconscious of sleep to the whole field of his waking life."<sup>28</sup>

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Mumford, op. cit., p. 17.

Consciousness thus helps man to break "away from the purely adaptive behavior of other species" and it enables him to turn "upon nature with counterproposals of his own, which move toward obscure goals he can never fully understand until he has given them form."<sup>29</sup> And herein lies the impetus of the transformation of man: from archaic man to civilized man to axial man to the Old World man to the New World man, then perhaps (if we are pessimistic) to the post-historic man; but if not in that direction, toward that new, hoped-for transformation of man in a One World culture.

We may take what Mumford says and place it in another context. We may say that consciousness helps us to break away from the purely adaptive behavior to the roles which we play and it enables us to turn upon those roles and the images which cluster around them with counterproposals of our own. These counterproposals may be used to help us move toward obscure goals. And the obscure goals which are of utmost importance for the minister, and for others as well, include the search for authentic selfhood or authentic being. To carry the paraphrase further, we will not be able to fully understand the obscure goal of authentic being until we have somehow given authenticity form through our very lives. None of us knows what authenticity means for us individually in its ultimate sense. It is likely that none of us will ever fully understand the significance of authenticity in its fullness. But through consciousness of roles and self-images

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Ibid.



we may progress toward authentic selfhood.

#### IV. SUMMARY

The human being is changing. In some sense we can say that the human self is in flux. Man is gradually finding himself to be increasingly accountable to and for himself for his behavior; he is self-consciously the responsible variable in his social and psychological world. Not only is man undergoing transformations in all his aspects, he is existing and living in a universe that is dynamic, evolving, and undergoing transformations too, which complicates our perceivings, prehensions, and conceptions of ourselves, our environment, and our interrelatedness.

To speak of human selfhood in this dynamic creation is to speak philosophically and statically about something which is not in any sense static. We are involving ourselves in speculations when we speak of the human self. We are talking of a locus that is hypothesized for the human being; it is noumenal and not phenomenal; it is subjective and not objective; it is essential and not existential; the word "self" is a symbolical word and in no sense can it be literally, empirically understood in its essential meaning. The word "self" replaces the ancient term "soul" in our modern times, and the ambiguities which surrounded an understanding of "soul" now surround "self" in most of the literature on the subject.

The word "self" denotes what is intrinsically an individual, one's particularity. It is also a permanent subject of successive

and varying states of consciousness.<sup>30</sup> The word "selfhood" was first used by William Blake, in the nineteenth century, giving us evidence that our subject of human selfhood is a comparatively new one in literature. To the degree that the word "soul" applied to that subjective essentiality of the person which we are describing by modern uses of the word "self," we would have to say that writers have for hundreds of years been discussing something like that which we are discussing in the twentieth century.

The human self denotes that dynamic entity who may appropriately use the pronoun "I." The pronoun "I," when used appropriately, denotes or symbolizes a behaving incarnation of experiences, an ego, a subject with a center of being who is aware of himself as being other than the totality of objects and other beings. The archetypal understanding of the human self applies to an adult, whole or healthy human being. This human being is conscious of his independent status as well as his contingent and interdependent status. He is aware of who and what he is as an individual, alone and apart from all other individuals. Even though he is aware of this individuality, however, he is capable of encounter, intimacy, and relationship. He is an organism with animal-ness as part of his being. He is aware of his creaturely-ness. He is also capable of those complex, so-called "high" levels of existence denoted by such terms as integrity and

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<sup>30</sup>

Supra, p. 58.

responsability, conscience-possessing, creative and creating, emotive and emoting, verbalizing, symbolizing, maturing and becoming, learning, and worshipping.

We have discussed Alfred N. Whitehead's use of the Platonic conception of the self as a personal unity which functions as the receptacle or foster-mother of the becoming of our occasions of experience. It is a locus which persists. It provides an emplacement for all the occasions of experience. It is conditioned by the compulsion of its own past, and by the persuasion of its immanent ideals.<sup>31</sup> It is a special strand of unity within the whole, marked out by its own peculiarities, but otherwise exhibiting the general principles, which guides the constitution of the whole.<sup>32</sup>

Fr. Teilhard de Chardin thought that the human self emerged after the last strata of the Pliocene age, about one to one and one-half million years ago. The emergence of the human self, for Fr. Teilhard de Chardin, is contingent upon and a function of the development of intelligence to the degree that the organism is capable of reflection. Reflection, as an intellectual and psychic function for primitive man, marks the beginning of human selfhood. But there is another variable, for Fr. Teilhard de Chardin, which marks a unique development in human selfhood, viz., the advent of Christ and an understanding of Christian existence.<sup>33</sup> This process of increasing

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<sup>31</sup>  
Supra, p. 61.

<sup>32</sup>  
Ibid.

<sup>33</sup>  
Supra, p. 63.

reflective ability, self-consciousness, and individuation of the specie Homo sapiens was termed by Fr. Teilhard de Chardin as a process of hominization — denoting that process whereby the human being steps forth from the hominids and other higher primates. Christian man is a unique emergent in the evolution of man. An understanding of Christian existence provides the characteristic of a phylum. It provides a new synthesis based on love; it is a "phylum" which grows out of the biosphere (the realm of pre-Christian man) and becomes the "leading-shoot of the noosphere."<sup>34</sup> Selfhood, in the unique, Christian understanding, is that relatively new consciousness which discovers that it is truly in "relationship with a spiritual and transcendent pole of universal convergence."<sup>35</sup> That pole is to be known by the symbol of "God."

For Erich Neumann, the self is comprised of the totality of the psyche, the persona, the anima or animus, and the shadow.<sup>36</sup> The composition of the self is derived through partial personalities within the total self. The self, for Neumann, stands for the whole assemblage of unified aspects of conscious and unconscious personality. The human self is truly to be understood when the ego obtains control of the selves within, thereby giving rise to the phenomenon which we call individuality. The individual occurs as the ego reigns over the lesser selves within, as the ego experiences itself to be free of the bonds

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<sup>34</sup>  
Supra, p. 65f.

<sup>35</sup>  
Ibid.

<sup>36</sup>  
Supra, p. 67.

of the unconscious. We may best understand what Neumann means by the terms "ego" and "self" through coming to an understanding of the religious terms of "Son" and "Father."<sup>37</sup> True selfhood is in process of becoming as the ego complex tends to form a center of consciousness and democratically comes to govern the inner selves. The ego is gaining executive power over the lesser selves within the total personality as man evolves. As with Fr. Teilhard de Chardin, Neumann's thought holds that reflection is involved in the process of individuation, but along with reflection there is the function of the human will. Somehow, the human will, reflection, and the phrase which Whitehead uses when he speaks of immanent ideals are intimately involved with one another as human functions which give impetus to human change.

Lewis Mumford gives man the task of and responsibility for the direction of his further transformation. We may simply become components in our machines, Mumford writes, unless we abandon trends which tend to de-humanize us and push us toward becoming post-historic men — men separated from ancestral links and separated ultimately from our rootedness in creation as creatures who have been given dominion. The self envisioned by Mumford is the transformed individual who is now evident in incipient form on our planet. The transformed self beginning in our time is retrieving the lost traces within himself,

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<sup>37</sup>

Supra, p. 69.

bringing them into conscious control, recognizing them, accepting them, reevaluating them, and redirecting them toward a more unified development.<sup>38</sup> This transformed human self must be on friendly terms with every part of himself. He must be on friendly terms with the transcendent wholeness of personality as well as with the wholeness of the One World culture. The One World culture is also only to be found in incipient form in our time. We see it manifest in such floundering institutions as The United Nations and The World Council of Churches, in such concepts as the ecumenical movement and a foreign policy which implies some sensitivity to the "family of man" idea.

Fr. Teilhard de Chardin writes of the Omega Point, the ultimate in the evolution of creation to that development in the noosphere of some kind of pure thought, truly a spirit world. It may be envisioned or imagined as a time when the whole of creation has been transformed into a kind of vibrating, oscillating, catenation of frequency which give off harmonic humming sounds and an iridescent black light. But no one will be around to observe that realm or point in cosmic time and space. We will have become absorbed in it as completed human, spiritual beings of some sort. Lewis Mumford writes of the One World culture, a development which is much less ethereal than that of Fr. Teilhard de Chardin's vision. Yet, with Mumford, there is a cosmic, wholistic consciousness which seems very far off in the future,

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Supra, p. 70f.

judging from the apparent condition of the family of man. Erich Neumann writes of a future humanity which has been synthesized from all of the present divisions. This future humanity will be not the self-centered being of today. It will find its humanity in a new centeredness which is located in the whole of humanity. Humanity will then be the self for man. With all of these speculations and visions, consciousness of ourselves, our parts, our relationships, our contingencies and interdependencies is a necessary phase of the evolutionary process. All of these men give us an outline which includes the belief that man must realize personal integration and responsibility for himself in the processes at work.

Consciousness helps us to break away from purely adaptive behavior and it enables us to turn upon nature with counterproposals of our own, which move toward obscure goals which we can never fully understand until we have given them form.<sup>39</sup> Part of this process involves our becoming conscious of our self-images. The self-image involves the "immanent ideals" over every human being of which A. N. Whitehead made note.<sup>40</sup>

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<sup>39</sup>

Supra, p. 81.

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Supra, p. 61.

## CHAPTER VII

### THE RELEVANCE OF SELFHOOD TO THE UNIQUELY CHRISTIAN MINISTRY

#### I. THE DEMAND FOR AUTHENTICITY

What is meant by "a uniquely Christian ministry"? It is difficult to describe. If I dare to say what I mean in a flippant way, I would say that the Christian message for our time is calling us to "Come Alive! You're in the Christian generation!" We are living in an age that, perhaps more than at any other time, requires us to become responsible, individually and collectively. Responsibility to be truly responsible arises out of the integrity of the individual, his ability to control himself, his capability in freely responding to relationships, encounters, and situations of existence. Thus, it seems that one of the major prerequisites for responsible, ethical living involves the search for personal integrity. There is a demand in our time for the Christian to search for authenticity, for the courage to be oneself in relationships and human situations.

Søren Kierkegaard wrote the following in 1848:

To become a Christian in Christendom means either to become what one is (the inwardness of reflection or to become inward through reflection), or it means that the first thing is to be disengaged from the toils of one's illusion which again is a reflective modification.<sup>1</sup>

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<sup>1</sup>  
Søren Kierkegaard, The Point of View for My Work as an Author, A Report to History (New York: Harper & Brothers, 1962), p. 42f.



This is what I am attempting to say. Kierkegaard was sensitive to the problem in a so-called Christian Denmark, in the middle of the nineteenth century. The problem is greater today because of its pervasive quality in Christendom. Along with Kierkegaard, we can and should object to the preachers we ordinarily find "preaching Christianity in Christendom."<sup>2</sup> Kierkegaard wrote:

Surrounded as they are by too much illusion and rendered secure by it, they have not the courage to make men take notice... Their cause is one to which they are selfishly attached. Hence they do not venture to go out among men in a real sense, or to let go of the illusion for the sake of imparting an impression of the pure idea. They have an obscure apprehension that it is a dangerous thing to compel people in truth to take notice — that is, to bow and scrape before them, to flatter them, to implore their attention and their indulgent judgement, to refer (the truth!) to the ballot — this indeed is not attended by any danger, at least not here on earth, where on the contrary it is attended with advantages of every sort. And yet perhaps it is also attended with danger [here on earth] that some day, in eternity, one may be 'plucked.'<sup>3</sup>

Kierkegaard was almost pleading with men to become themselves as men and to quit applying the adjective "christian" to themselves, for Christ's sake. He felt the desperate need for men to become authentic or at least for them to attempt the quest for authenticity in their lives rather than to simply perpetuate the illusions which gave them a sense of security. In Kierkegaard's The Point of View, he was asking that men who would be Christians in truth should give up calling themselves Christians. They should become self-consciously

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Ibid., p. 36.

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Ibid.

"aesthetic men," giving up any self-consciousness of being "religious men." If the Christian wishes to serve Christ and to get men to follow, he must meet the other on the aesthetic level, according to Kierkegaard. By declaring that I am not a Christian, I have access to the aesthetic man who is living with the illusion that he is a Christian, in Kierkegaard's thought. Thus, it may be possible to dispel his illusion, for an illusion can never be dispelled directly.<sup>4</sup>

### Self-conscious Deception

Søren Kierkegaard seemed to be urgently asking that we learn how to persuade those who are living under the illusion that they are Christians that they are in no sense Christians. He was suggesting that we deliberately deceive the deluded man who thinks he is religious by our becoming aesthetic men, and perhaps aesthetic-ethical men. In this way we humiliate ourselves consciously beneath where the other man thinks himself to be. With fear and trembling and self-denial, we risk the ridicule of the man who thinks he is religious but, in fact, is little more than an aesthetic-ethical man who is under the illusion of being Christian. By meeting the other on the aesthetic level of life, we are meeting him where he truly is without an attack on his illusion in any direct way. Kierkegaard sensed that then the other joins us on the aesthetic level in truth; the rapport is established on that level. Through continued relationship, the other person is given momentum on

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<sup>4</sup>

Ibid., p. 24f.

the aesthetic level, leaving some of the bonds of purely ethical life behind and venturing into the less secure and concrete life of feeling, beauty, and incipient transcendence. Once the other person gets moving on this aesthetic level, the momentum may carry him into the religious life. But first we must get his attention; he must first take notice of the aesthetic and then he will have to take notice of the religious.<sup>5</sup>

For illustration, there is a reminder in all of this of the story of the man who sold an old mule. The new owner showed up several days later on the previous owner's porch, showing signs of temper and complaining angrily about the way he had been cheated in the bargain. He complained that he spent hours trying to get the mule to work and the mule showed no signs of response. The man who had sold the mule walked to where the mule was standing in the harness. He took with him a short piece of two-by-four. He stood in front of the mule, told the new owner to get ready to give him the orders for the day, raised the two-by-four and brought it crashing down on the mule's head, directly between the ears. The new owner gave the mule commands and the mule worked the rest of the day without any sign of rebellion or stubbornness. The original owner of the mule simply said, "All you've gotta do is get his attention." It seems that those of us who are concerned with bringing men to Christ and a realization of the Christian life have lost the attention of the members of the

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Ibid., p. 36f.

congregations, the masses of people who are under the illusion that they are Christians. We need to do something to make them take notice, to get their attention. I am suggesting that by our questing for a life of authenticity in the midst of our congregations, we will be causing them to take notice.

### Witnessing Through Authenticity

The Reverend Malcolm Boyd is one example of the priest for the modern era. This man causes people to take notice. He entertained in a San Francisco dive, the hungry i, for a few weeks and established rapport with an audience, most members of which had been baptized in the church as infants and who are under the illusion that they know what Christianity is all about. This was an audience that rebelled against the illusion of Christianity, thinking it was rebelling against the authentic religion of Christians. Fr. Boyd got their attention by becoming one of them in some sort of self-conscious self-deception. In his book of prayers, Fr. Boyd surprised many churchmen with a refreshing witness to the idea that we should come to God as we are and not as we think we should be. He is another person in our day, not in the nineteenth century, and in our country, not in Denmark, who pleads with us to become authentic with ourselves and God. In the introduction to Are You Running With Me, Jesus?, he wrote the following:

...I have come to learn that real prayer is not so much talking to God as just sharing his presence. More and more, prayer and my style of life as a Christian now seem inseparable.

This assertion may seem to smack of self-righteousness, as if I have it "made." I don't mean it that way. It is simply an awareness that Christ has it "made," and my life is a life in his, not at all by any goodness or merits on my part but because of his love. Thus I am able to live in a kind of Christian nonchalance rooted in a trust of God which severs the old double-standard morality game I used to play with him. I can no longer conceive of lying to him in proper Old English or any other style of speech. I feel free to be completely myself with him. In a given situation where I know he is with me (perhaps in another person, or persons), I speak out of that deep trust and love which can spring only from a healthy, tried, and authentic freedom.<sup>6</sup>

And further:

Each of us is a person, with individual masks, scars, celebrations, moments of rejecting God, and experiences of conversion. Our prayers must spring from the indigent soil of our own personal confrontation with the Spirit of God in our lives. Even for myself the words printed here [the prayers in his book] are not wholly and completely those prayers. They are approximations or recollections of these, adaptations of some, and paraphrases of others. They stand for something deeper which can never be captured in writing or even fully in the spontaneously spoken word.

I have not attempted to root out the person of Malcolm Boyd from these prayers, for it was Malcolm Boyd who prayed them. Prayer must be personal, imbedded in the ground of one's own being as a person meeting God.<sup>7</sup>

Fr. Boyd's words on prayer demonstrate to some extent the release that this Episcopal minister has felt in realizing that he can be himself in his ministry. Seemingly his quest for authenticity in his ministry is progressing, and as he works toward being himself with

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Malcolm Boyd, Are You Running With Me, Jesus? (New York: Holt, Rinehart and Winston, 1965), p. 3.

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Ibid., p. 8.

his God and with other persons in his life, he enables men to transcend their illusions; they seem to take notice.

Another man who is questing for the "real" in his religion and in his life with such quiet (and sometimes loud) desperation is Bishop James A. Pike. I attended a seminar with Bishops John A. T. Robinson and James A. Pike in the spring of 1965, and the three-day event will remain a warmly-regarded experience for years. Bishop Pike was himself. He was at all times smoking, nervously lighting the next cigarette off the burning end of the last one. He was never without a cup of coffee, either in his hand or within easy reach. He was never without something to say and let no comment go without a response. We sat up for hours the first night, in what I would like to characterize as an evening of near-dialogue in the Buberian "I-Thou" sense. James Pike was himself. Thoughtful, intense, considerate at times and angrily cutting at other times, he apparently held nothing back from exposure to the seminar members. He let us know that he was a member of Alcoholics Anonymous and that it was in A. A. that most of his recent theology and christology was nurtured. He made many angry and defensive by his directness. Others he won so completely that they asked him if they could not help him form an order of priests who would carry out some of his questing. But no one could ignore the man. He compelled us to "take notice" and to examine our illusions. Even those who were at the seminar simply out of curiosity and who thought themselves to be disinterested in the church and in Christianity could not remain merely curious. They reacted strongly by the end of the seminar.

What I gained from this was that if a man is searching for his personal integrity and authenticity, others cannot ignore him. They must take notice and do some business with him and within themselves. They must react, either by rejection or acceptance or by realizing some other, less clearly defined feeling. The world simply does not remain the same when someone is able not to play the all too frequent social "games" in our midst. We must take notice of such a person and of that idea or cause for which he is being himself.

The historical Jesus was altogether an authentically human being. He was truly himself. It was sufficient for him to say, "I am." Socrates was another who must have been altogether an authentic person, though his self-affirmation as himself was in the name of the virtue of being truly wise rather than in the name of God the Father. Perhaps as Jesus knew himself to be a Son of Man, Socrates knew he was a child of wisdom. Socrates was repulsed by the artificiality of the Sophists and was moved by an awareness of the real, the power of truth, and the freedom from the world that comes with attempting to live the truth. Martin Luther, though he may not belong in the same pew as Jesus and Socrates, seems to me to be another who could not remain inauthentic to himself. "Here I stand. I can do no other!"<sup>8</sup> That was a declaration of a man realizing authentic personhood, with all of its fear and trembling and courageousness, with sufficient

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As dramatically set forth in Roland Bainton Here I Stand, A Life of Martin Luther (New York: Abingdon Press, 1950).

knowledge of the consequences of what his "fate" might be and of what his milieu required of him to be and do.

### The Kairos Moment

There is another example, more a part of my experience than are these dramatic lives of Jesus, Socrates, Luther, and others. There are those times which may be called kairos moments. They have happened in the processes of counseling and psychotherapy, though they certainly are not limited to these settings. They seem to be those times when everything comes to a pin-point-like focus in the present moment. It may be a time of emotion, of silence, of anger, of tension — the manifest characteristics seem to make little difference. It simply is known to the persons involved as a very unique moment in their experience. There is a noumenal quality to it. There is an inexpressible openness in it. There seems to be, at least for that moment, no need whatsoever for defenses of any kind. It is a time when any tinge of awareness that a social game is being played brings about a reaction that the moment is being somehow violated and profaned. The kairos moment is a time that cannot be manufactured, constructed, manipulated, and after it has passed, it usually cannot be analyzed or explained without raising hostilities in those who participated and without sensing that it will turn to ashes if we continue to talk of it. Perhaps when it happens, only a celebration will suffice to somehow preserve it for the participants. As in Zorba the Greek, one can only dance to express the realization of that special quality of time, the



kairos moment. One dynamic event that occurs at this time is that those who are involved always seem to know that they have submitted to the other person(s) involved and to their innermost selves, and in their mutual submission their identity is actualized, not obscured. It is a moment of optimal authenticity in the existential situation.

Perhaps, usually in a less intense way because of there being less allowance for its possibility, there are kairos moments in the classes of a college or seminary. They are moments with a special quality which seem to make all the other moments of classes superficial, meaningless, or at least of little significance. Suddenly, in these moments, the professor or a student says something from a core of truthfulness. It does not have to be personal in its content. The person may be speaking of something that is altogether academic. But once it is said and the kairos quality begins to manifest itself, the academic seems to be resonating within the presence of the class participants in a delightfully personal way. There is that strange "warming of the heart" which John Wesley hungered for and was able to help others to experience. Again, it is a time of optimal authentic personhood.

For those who have been fortunate enough to find it, there is a unique quality of authenticity in the kairos moment of sexual intercourse, when it is carried out under the impetus of a dialogical, two-way, mutualness — when it is fulfilling the tide of a realized love built upon an adequate relationship of openness, freedom, and mutual vulnerability. This is an existential example of the freedom

and healing-type of release that the sexual kairos event is analogous (if not in many ways part of the continuum) to optimal authentic self-hood. Dr. Marie Robinson is one who describes this particular quality of time and being as follows:

For a woman [and not significantly different for the man] orgasm requires a trust in one's partner that is absolute. Recall for a moment that the physical experience is often so profound that it entails the loss of consciousness for a period of time. As we know, in sexual intercourse, as in life, a man is the actor, woman the passive one [which is subject to some debate in the present day], the receiver, the acted upon. Giving oneself up in this passive manner to another human being, making oneself his willing partner to such seismic physical experiences, means one must have complete faith in the other person. In the sexual embrace any trace of buried hostility, fear of one's role, will show clearly and unmistakably.<sup>9</sup>

She goes on to talk of yielding to the partner in the sexual event in such a way that it further illustrates the nature of the moment when we may realize optimal authenticity.

There can, it is clear, be no crossed fingers about such yielding, no reservations in such surrender. As one thinks of it one can certainly feel why, of all the steps in the process of yielding, of surrendering, the orgasm should be last. To those who are moving toward it the experience often remains for a time elusive because its very totality, its uncompromising demand that the whole being be swept up in the experience, remains somewhat frightening.<sup>10</sup>

Indeed, there is a model or illustrative situation in the sex act between lovers that helps us to conceptualize what authentic

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Marie N. Robinson, M. D., The Power of Sexual Surrender (New York: Doubleday, 1959), p. 157

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Ibid., p. 158.

being is and the processes in which authenticity may emerge, in which one's personhood is felt and somehow known to be real. This is an event where love is known and in reflection upon "game-free" sexual intercourse, and the relationship that the lovers enjoy, we can sense the profoundness of Kahlil Gibran's words, as he wrote of love,

Love has no other desire but to fulfill itself.

But if you love and must needs have desires, let these be your desires:

To melt and be like a running brook that sings its melody to the night.

To know the pain of too much tenderness.

To be wounded by your own understanding of love;

And to bleed willingly and joyfully.

To wake at dawn with a winged heart and give thanks for another day of loving;

To rest at the noon hour and meditate love's ecstasy;

To return home at eventide with gratitude;

And then to sleep with a prayer for the beloved in your heart and a song of praise upon your lips.<sup>11</sup>

## II. SCRIPTURAL ILLUSTRATIONS OF AUTHENTICITY

The relevance of selfhood to a uniquely Christian ministry should by now be emerging. The illustrations and examples are difficult to extrapolate from experience, for they are few and they seem capriciously to escape analysis and description. Actually, the most appropriate way to center in on what I am discussing is by talking of

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<sup>11</sup>

Kahlil Gibran, The Prophet (New York: Knopf, 1962), p. 13f.

Jesus as the Christ, his words (insofar as we know them to be his) and his actions (also, insofar as we know them to be his).

### Jesus Christ

An event in which Jesus seems to be most dramatically his authentic self was the time when he had dinner with the Pharisee. Jesus was invited by the Pharisee to come into his home and have supper. The woman, who was a sinner of some sort, learned that Jesus was at the home of the Pharisee and came to him with a crock or flask of ointment which she could use for anointing. We can imagine Jesus sitting on the floor with his legs folded beneath him so that his bare feet were exposed behind him. The woman stood behind him weeping and her tears either fell on Jesus' feet or she perhaps rubbed her eyes as she cried and then rubbed her tear-dampened hands over his feet. The Pharisee was perhaps embarrassed that this woman would venture into his home and carry on in such a ridiculous way. Perhaps the host was angry. At any rate, I surmise that he was very much on the defensive. The woman completed her penitential, redemptive act by anointing Jesus' feet with the oil in the flask and wiping them with her hair. Usually anointing ointment was used by putting it on the head of a person. It was a sign of the woman's humility that she applied it to the feet of the Lord. There is a beautiful intimacy in what she did.

The Pharisee's feelings came out by completely missing the significance of what was going on and he said something cutting and rather stupid. St. Luke quotes the Pharisee as using the third person,

indicating perhaps that the host was not even talking directly to Jesus. We might see him as looking pompously to his right and left at the other guests, and scoffingly saying, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." Jesus answered him with a parable.

(Luke 7:36-50)

Jesus was entirely and vividly himself as an individual in this scene with Simon, the Pharisee. He was completely open to the one in need, the woman of the city who was a sinner. I can imagine being at a dinner party, as a priest of the local parish. Suddenly, in the midst of the meal, a woman walks in who is known by the guests and the host of the party as being a local whore who has been sleeping with almost anyone who is available. It seems to me that it would be difficult not to withdraw from the woman if she attempted to kneel before me, taking my hands and soaking them with her tears and her running nose as she bawled. I can see myself looking nervously around the room with some sort of half-baked smile on my face that would betray my discomfort and embarrassment at what this emotional whore was doing. It would at the very least be a disquieting event.

In contrast, I could turn to the woman and allow myself the risk of letting her release her feelings in this way, which would be new and different for her. Perhaps as a whore, the only contact that she had had with men had ended up with a de-humanizing sexual performance and five dollars in exchange for the use of her sexual apparatus. Now, however, kneeling before a man, a very different sort of man because he

was his authentic self, transparent to God and an incarnation of the healing Spirit of our Father, (and this is potentially what the priest as a man of God may become for his people) the woman experiences an altogether redemptive relationship with an altogether new dimension of intimacy of touching one another. The priest at this modern-day dinner party allows himself to remain open to the woman's penitential needs. He does not withdraw. He does not respond with overt sexual responses to what she is doing with him. It is a kairos moment. It is a time of becoming. Neither the priest nor the woman who has been transformed will ever be the same again. There was authentic personhood realized in that moment.

This story also reveals to us another instance where Jesus as the Christ was himself "common grace." He was available and accessible to all those who would put out any effort, any sign of wanting something that he had or was as a person. His being was rooted in all of life and thereby his existence was empowered by grace. He was in the moment totally because of his confidence that every moment and every situation belonged and was derived from the Father, the Creator.

### Ezekiel

Another event which dramatizes the requirement for authenticity, if one is to fulfill the discipleship of God, is that of Ezekiel eating the scroll. The scroll fills the prophet's stomach, and the words were in his mouth "as sweet as honey." (Ezekiel 3:1-3) Ezekiel never could have accomplished the prophetic work to which he was ordered by

God had he simply taken the scroll and told God something like, "God? Are you kidding? Eat the scroll? How about me just going to the house of Israel and read the thing, God?" Instead, Ezekiel submits to the depth of the moment and to the depths of himself. "The Spirit lifted me up and took me away, and I went in bitterness in the heat of my spirit, the hand of the Lord being strong upon me; and I came to the exiles at Tel-abib, who dwelt by the river Chebar. And I sat there overwhelmed among them seven days." (Ezekiel 3:14f.) When a man submits to the depths of his own being, the power of this new mode of life is not like something out of ourselves. It is as though the Lord was doing it, was making us move, perhaps because the power and the direction are coming from a center of being within ourselves that is seldom (if ever) known to exist.

### Jonah

Jonah is another man who is authentic in what he does. He never breaks character. He seems cowardly at first and does not want anything to do with what the Lord wants him to do. The Lord says, "Go to Nin'evah..." and Jonah boards a ship for Tarshish, almost one-hundred-eighty degrees the other way. This example is quite different than the others I have mentioned. Perhaps it should not be included here. However, there seems to me to be a sense in which the authenticity of Jonah was sufficient to be used by God. Jonah remains a coward, which is part and parcel to Jonah's very being. Probably with more fear and trembling than a brave man could ever have allowed him-

self to feel, Jonah went into the city and prophesied. It is almost comical to me the way the tale is told in the Old Testament. It reads as follows:

Now Nin'evah was an exceedingly great city, three days' in breadth. Jonah began to go into the city, going a day's journey. And he cried, "Yet forty days, and Nin'evah shall be overthrown!" And the people of Nin'evah believed God; they proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them.

(Jonah 3:3b-5)

What seems to me to be comical is that Jonah does not go into the middle of the city. He cannot get that far, perhaps from the cowardly or fearful feelings he was experiencing; also, he wanted the destruction of the city. The city is three days in breadth and Jonah only goes a third of the way into it. I think he looked like a coward. But when he spoke, the contrast between what Jonah was as a cowardly, bitterly obedient, narcissistically self-involved fellow, and the words that issued from his mouth revealed to the citizens of great Nin'evah that it must be the Lord talking to them. Certainly this seemingly unlikely, reluctant fellow could not have moved that population of such a well-fortified and seemingly secure city to repent. The story tells us he did not want God to withhold His wrath. This aspect of the Jonah story illustrates that personal authenticity is used, regardless of its characteristics and the personal limitations of the person.

The personalities in Holy Scripture which are secondary figures and who truly betray tragic existences are those who continue to play social games, despite the encounters they experience with authentic



personalities. The Pharisees are often portrayed as these artificial personages, living tragic lives in sophisticated, self-righteous, often pompous modes. The admonitions against false prophets may be in fact an admonition against inauthentic personalities who were sensed to be violating the truth by their various idolatries and their inept prophecies.

### III. THE UNIQUELY CHRISTIAN MINISTRY

Supposing I am on the right track in this exposition, how does it all apply to the uniquely Christian ministry of our day? I think the application is obvious. It seems to me that an imitation of Christ for our day and age and for each one of us as individuals is not in any sense a literal imitation.

#### Imitation

In psychology, the imitation of someone or of someone else's traits or characteristics is a conscious process. It is a matter of mimicry. It usually fails as a mode of adjustment because of its artificiality and the way in which mimicry functions to place a mal-fitting shell around the person who attempts to get along by imitating something he believes is working for another individual. A life of imitation is restrictive and is the life of nonbeing. Dr. Eric Berne's description of the adapted Child as an "ego-state" is an example of what happens to the individual if imitation becomes a generalized, prolonged means of coping in life. For the person who suffers

from a domination of the adapted Child ego-state in his adulthood, he is "forced" to live a life of either compliance or withdrawal.<sup>12</sup> In a sense, he does not have access to his true center of being and he is compelled to follow the "script" which was written (with his help) by his parents. Metaphorically we might say that his parents wrote the script and he ate it, as did Ezekiel. In his adulthood, as an adapted Child sort of person, we might sense that he is not himself, somehow; that he is under a spell; that he has not come alive, in a sense.

### Identification

The uniquely Christian ministry, on the other hand, does not entail an imitation of Christ or of the Jesus of history. Rather, it entails a life of identification with God through Christ. What does that mean? Well, it is very difficult to spell out. Psychological concepts regarding the processes of identification tell us that identification is an unconscious process. It is not in any sense imitation. A life of identification with Christ or with the Father through Christ is in no sense a life of conscious imitation of the Jesus of history or of our images of him. It is a life of questing after our individual authenticity, our being-ness, as Jesus must have wholistically carried out that same quest for himself. This, then, is what I mean to set forth as a uniquely Christian ministry. Anything less than our

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Eric Berne, Transactional Analysis in Psychotherapy (New York: Grove Press, 1961) p. 77f.

personal questing for authenticity in the existential situations of which we are a part is less than Christian ministry.

Jesus as the Christ indicated to the almost motley crew of disciples that they must simply be themselves in his name; in that way they would fulfill their mission and commission.

And he called to him the twelve, and began to send them out two by two, and gave them authority over the unclean spirits. He charged them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not put on two tunics.... And they cast out many demons, and anointed with oil many that were sick and healed them.

(Mark 6:7-10 & 13)

These apostles had remarkably little preparation for such an effective ministry. They were naive, by our standards. They had only themselves. They simply went as themselves, with the "authority" of Jesus as the Christ as part of their very beings, and (I am sure) with fear and trembling, they cast out many demons and healed many people. They became carriers of "common grace" to all those who would call upon them with faith. As Jesus as the Christ was truly himself and the incarnation of God's common grace, the disciples went out with their Lord's charge and were simply themselves; and in their own ways as individuals, they were incarnations of God's grace through their Lord's personal witness and love for them.

#### IV. SUMMARY

There is a need, which is urgent, for Christians to become themselves, to become pilgrims (so to speak) on a search for personal authenticity. The demand grows out of the fact that we are living in

an age of individuals; an age in which, more than any other learning, we need to learn and live lives of "unselfish creative love";<sup>13</sup> an age in which "moral transformation in altruistic directions"<sup>14</sup> is a requisite for our very survival; an age in which the illusion that we are Christians must be dispelled, for Christ's sake;<sup>15</sup> an age which requires of those who would answer the vocation of following Christ (especially the clergy) that they become themselves with others, a quest which cannot help but make others take notice;<sup>16</sup> an age which requires that we look to the lives of men like Socrates and Jesus as the Christ for some understanding of what fulfillment of personal authenticity can be and mean; an age which calls us to live our lives without "games," insofar as we can learn to do so.<sup>17</sup> We are in an age which requires us to serve God by identifying with Christ; and the meaning of this is that we are called to learn what it means to search for personal authenticity and to perform this search in relationship with others.<sup>18</sup>

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Ptirim A. Sorokin, "The Powers of Creative Unselfish Love," in Abraham H. Maslow, New Knowledge in Human Values (New York: Harper & Brothers, 1959), p. 3ff.

14

Ibid.

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Supra, p. 90.

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Supra, p. 92.

17

Eric Berne, Games People Play (New York: Grove Press, 1964), pp. 171-186.

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Supra, p. 107f.

The cry for Christians is, "Come alive! You're in the Christian generation!" As with the disciples of our Lord, we are given the commission to go out to the world simply as ourselves, armed only with the knowledge that the Holy Spirit is with us. In answering this call of Christ, we are performing the uniquely Christian ministry. When we risk authentic being, in our own individual styles, incarnations of the same "common grace" of God that Jesus as the Christ made manifest. This may seem to be a presumptuous statement. I think that St. Paul meant nothing less than the fact that we are (or that we ought to think of ourselves as) incarnations of God's common grace, through Jesus Christ, in the following:

Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are. Let no one deceive himself.

(I Cor. 3:16-18b)

We are called to give up "games" and the means we have learned to manipulate our lives and the lives of those about us in order to get what we want (consciously or unconsciously). This is indicated by Christ in the following "saying":

And [Jesus] said to all, "if any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself? For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the holy angels.

(St. Luke 9:23-26)

Without resorting to further "proof-texts" to support what I

think is unequivocal and true, there is one quotation from H. Richard Niebuhr's The Responsible Self, which says much of what this summary must say for us to continue.

However adequate or inadequate our theories of at-onement or reconciliation may be, the fact remains: the movement beyond resignation to reconciliation is the movement inaugurated and maintained in Christians by Jesus Christ. By Jesus Christ men have been and are empowered to become sons of God — not as those who are saved out of a perishing world but as those who know that the world is being saved. That its being saved from destruction involves the burning up of an infinite amount of tawdry human works, that it involves the healing of a miasmatic [noxious, poisonous, polluted] ocean of disease, the resurrection of the dead, the forgiveness of sins, the making good of an infinite number of irresponsibilities, that such making good is not done except by suffering servants who often do not know the name of Christ though they bear his image — all this Christians know. Nevertheless, they move toward their end and all endings as those who, knowing defeats, do not believe in defeat.

Thus Christians understand themselves and their ethos, or somewhat in this fashion. They cannot boast that they have an excellent way of life for they have little to point to when they boast. They only confess — we were blind in our distrust of being, now we begin to see; we were aliens and alienated in a strange, empty world, now we begin sometimes to feel at home; we were in love with ourselves and all our little cities, now we are falling in love, we think, with being itself, with the city of God, the universal community of which God is the source and governor....<sup>19</sup>

"By Jesus Christ men have been and are empowered to become sons of God..."<sup>20</sup> The meaning of this for our day, and it may not be significantly different than for days past, is that we search for

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<sup>19</sup>

H. Richard Niebuhr, The Responsible Self (New York: Harper & Row, 1963), p. 177f.

<sup>20</sup>

Ibid.

personal authenticity. There are no shortcuts that will suffice to perform a witness of God's love and the reconciliation that that love brings to men. We can no longer simply talk about the life of Jesus or mouth the words of the "Good News" in the presence of our congregations. We must risk being ourselves in the light of the presence of the Holy Spirit, i. e., in a faith condition, a risk probably accompanied by fear and trembling, in the midst of those who have failed and/or refused to take notice of the fact that they are only under the illusion that they are Christians but, in fact, are simply ethical or aesthetic men, in accordance with the typology of Søren Kierkegaard.<sup>21</sup>

The questing after authenticity has emerged as a major theme at this point in the dissertation. In the next chapter there will be an attempt to describe what this phrase means and what the chances are, existentially, that this search can be carried out with any degree of "success" or actuality.

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<sup>21</sup>Kierkegaard, op. cit., p. 10ff.

## CHAPTER VIII

### QUESTING FOR AUTHENTICITY

#### I. THE MEANING OF AUTHENTICITY

To say that something is authentic, we are saying that it has the genuine qualities which have been built into it by its originator, its author. It is a real object; an object that is somehow transparent to its essence or the essence of its creator. With authenticity, we have the impression that we can put our trust in the object, trusting that it is what it seems to be. The object which is authentic is worthy of our confidence that it is what it seems to be. It is unadulterated. It is free from sham. It bears some authoritative quality and is transparent to this quality.

The word "authentic" has its root in the Greek words: "αὐθεντίας," meaning "original"; "αὐθεντικῶς," meaning "perfect clarity"; and by "αὐθεντίας," meaning "master" and "doer." We may best understand the Greek roots for "authentic" by seeing that it may be applied to that person who is original, a master, one who accomplishes, one who has authority, one who manifests perfect clarity.

#### Object Examples

An highly skilled research inspector for a branch of the military can take an item into his hand and identify that item. He can identify it and authenticate that identity by manufacturer's marks on



the item, by comparative drawings in catalogues, by close examination through various research methods. The item somehow will bear its author's or manufacturer's designs and methods of production.

In shopping for an ivory chess set in Japan, I had the help of a co-operative merchant. He explained to me some of the ways each chess set could be identified and authenticated. With several sets in his shop, he was able to tell me and point out his reasons for telling me, that the pawns had not been carved by the same man who had carved the king, queen, and bishops. And, further, that the castles and the knights had been put into the set from an entirely different set. The pieces of the chess set were somehow transparent to this Japanese merchant's trained, critical eye. He could, in a sense, see through them to the artists who carved them.

I think that it is possible to say that any object whatsoever may be identified and authenticated if the person is observant enough and if he has the information with which to organize and relate his observations.

### On Being Transparent

The human individual may also have an identity which can be transparent to his "author," to his essence, and to what he truly is as a person. An individual may be seen as phony, superficial, artificial, unreal, "nuts," and so forth — all of these observations being signals to some degree of nonbeing or inauthenticity. On the other hand, we may observe that a person has some unique quality about him.

He or she is, perhaps, seen as honest, open, healthy, loving, genuine, being-himself (or herself), and so forth — these observations and feelings would indicate that there is manifest authenticity.

As a co-therapist in group therapy sessions, I have had the opportunity of seeing members of the group convey to another member that they are taking notice of dishonesty, inauthenticity, and self-obscurantism. In one such encounter, at least five members of a nine-member group became impatient and aggressive with a new member who was indulging in a process of self-obscurantism. With anger and accusations the five members literally forced the new, defensive member either to reveal something about himself or to take the alternative route of leaving therapy. What the new member had been saying, and the proportionately long period of the evening's session that he had monopolized in saying it, was obviously untrue, inauthentic, and not self-disclosing. The veteran group members felt insulted and would not tolerate being duped. In a "go-around," a technique whereby each member of the group says something regarding a specific subject or person, each person admitted his hostility, anger, and even rage toward the new member who was insulting the group by not disclosing what he consciously knew to be true. However, once the new member admitted he was trying to make himself appear to be the "good guy" in the story he was relating, the group feeling changed. As he began to disclose something of his authentic self, as his "being" became more revealed to the group, he was accepted and the group began to help him.

There have been other therapy groups in which a member has not said anything important or, perhaps, true about themselves. The person has kept quiet for some sessions. It is remarkable that often this person's silence and evident aloofness or withdrawal most often is accompanied by the fact that members of the group cannot remember the silent person's name. In one case a person who had been in a group for seven four-hour sessions and who had refused to reveal herself to the group in any communicative way was not missed when she was absent from the eighth session. Her inability (or choice) not to disclose herself, not to reveal her authentic self (what little of it she could feel or express), apparently had made her unimportant to the group. As one person put it, when she returned for the ninth session, "You just seemed like part of the wallpaper to me."

As is already apparent in this discussion, it will be nearly impossible to understand authenticity and the quest for being without using such words as "self-disclosure" and "transparency." One of the most helpful sources regarding authenticity uses both of these terms extensively in setting forth an "invitation to authenticity."<sup>1</sup> The idea of being transparent or opaque to one's self stimulates me to think of an analogy which may help to clarify the meaning of authenticity.

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Sidney M. Jourard, The Transparent Self (New York: Van Nostrand, 1964), p. 153ff.

### An Analogy

By analogy, we might think of a film projector with a brightly burning light inside of it. This projector has, in closest proximity to the light bulb, a double convex lens. Next, there is a place where the film is inserted, an inch or so away from the double-convex lens. Several more inches down an adjustable tube, there is a lens which is usually flat on the inside of the tube and convex on the outside. If the tube is adjusted to the proper length of focus, there will be a clear image projected onto a viewing screen. If it is the slightest bit "out of focus," the projected image will be blurred. When there is too much of a difference between the adjustment of the outer-most lens and the necessary focal length of the projector, the projected image will in fact be no image at all. It will be unrecognizable. Another source of a problem with this projector is that its lenses may be filmed over, causing a dimmed image on the screen. Or, perhaps, the lenses have been ground improperly and the light is bent in such a way that we see a distorted image.

To the degree that the projector is operating properly and has been designed and manufactured properly, the image that is on the film will be clear to the viewer. If all is working properly, the projector will disclose not only an image which is on the film, but also, the fact that there is a bright light, that the projector itself bears a powerful or adequate source of illumination.

This may to some degree be an illustrative model of the human

individual. Imagine, if you will, that the projector's light bulb is analogous to the symbolic center of the personality, that locus which we have referred to as the essential self. With birth, the light source begins to burn, the body and the environment providing the generative power for the light. The first lens of the projector may be analogous to the brain, which, we think is obvious, is much more intimately related to the self (the light source) than the projector's first double-convex lens. The film which passes through the projector is analogous to the entire catenation of selves by and through which the essential self relates and functions in his environment (environment here means the totality of his situation, psychological, physiological, sociological, conscious, and unconscious). The frames on the film are selves which the person experiences and which others experience in a much different way. The film is never-ending; just as the selves of the individual are never exactly the same, each frame of the film is somehow different. Still, as with the sequences on a movie film, there is a sense of continuity and of integrity in the changing catenation of selves that become manifest to the observer-participant.

The outer-most lens of the projector is analogous to means of communication that are intrinsically a part of the individual, viz., his mannerisms, his vocalizings, his expressions, his positions, his languages and jargons, his physical features and appearance, and so forth. The focal length of the projector may be analogous to the degree of balance that the individual has achieved in what we refer to

as objectivity and subjectivity. If there is a satisfactory or functional balance between a person's ability to be subjective (in order to know himself and what he is actually trying to express, and not express) and his ability to be objective (in order to know the person or persons with whom he is attempting to communicate, and to effect optimal dialogue), the other person involved in the communicating process will have a better chance to understand and will have more appropriate responses. If the balance is not satisfactorily achieved and maintained, there will be mixed "transactions" and confusion, misunderstanding, inappropriate, disproportionate, threatening, et cetera responses will be elicited or evoked.

Let us further imagine how the screen may be tilted to distort the projected images of the "I." The screen may be tarnished or its "radiant," glass-beaded surface may be cracked or wavy, which will diminish the viewing ability. In the same way, a "Thou" with whom the "I" is associating and communicating may be paying limited attention, may be "tilted" away from the projecting person in such a way that there is diminished effectiveness in the communication.

As with a movie audience, there is a large number of viewers of the image on the screen in this analogy. The members of the viewing audience are analogous to the catenation of selves of the "Thou" in the dialogue. The breakdown in the analogy is beginning to show up more clearly by this time. The viewing audience is altogether too passive and uninfluential in the process of motion-picture communications. However, in a process which communicates between persons,

there is no such thing as passivity. There is no such thing as not communicating, even if a person does not vocalize his feelings. As the truism goes, 'One cannot not communicate.' What we often experience from a withdrawn or a withholding person is their "shut-up-ness unfreely revealed."<sup>2</sup>

To finish with this durable analogy of the projector, the apparatus which makes possible the clear image on the viewing screen, the lenses and the film, are "middle-men"<sup>3</sup> in the transactions between the inner-most, essential self and the world. These lenses all take their percentage for their part in the transaction between the "I" and the "Thou," just as middle-men in the transactions of business take their percentages. Authentic selfhood is seen most clearly when the "middle-men" in the transactions between the essential self (the locus of the individual's be-ing) and his world are co-operative and syntonetic with the essential self. This has to be metaphorically stated; there is no other way. The person who is transparent in his transactions is a self-disclosing be-ing. The transparent, self-disclosing person is risking discomfort. In spite of anxiety, he is living the quest for authenticity.

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From a lecture on the communications of withdrawn personalities by The Reverend Archibald Ward, Chaplain, St. Elizabeth's Hospital, Washington, D. C., during the Clinical-Pastoral Training Program, 1963.

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A phrase which is used by Dr. Edward A. Tyler, M. D., Department of Psychiatry, Dartmouth Medical School, Hanover, New Hampshire. To be found in a filmed course, entitled, "Child Personality Development," published in printed form in 1959.

### The Inspired Person

Sidney Jourard says about authentic being that it can be a primary means of health insurance. In one place, Jourard describes authentic being as follows:

Authentic being means being oneself, honestly, in one's relations with his fellows. It means taking the first step at dropping pretense, defenses, and duplicity. It means an end to "playing it cool," an end to using one's behavior as a gambit designed to disarm the other fellow, to get him to reveal himself before you disclose yourself to him. This invitation [the one Jourard makes in his book in asking us to seek authentic being] is fraught with risk, indeed, it may inspire terror in some. Yet, the hypothesis of the book is to the effect that, while simple honesty with others (and thus to oneself) may yield scars, it is likely to be an effective preventive both of mental illness and of certain kinds of physical sickness. Honesty can literally be a health-insurance policy.<sup>4</sup>

Sidney Jourard describes authenticity in an uncomplicated way. He talks of authenticity mainly by describing the functions of one's ability to be a self-disclosing person, a person who is transparent to his be-ing. The functions of being a self-disclosing person are made manifest in the person who is well "inspired." The "inspired" person has the strength and the centeredness required to be optimally honest, to be simply himself in his relations with others. The well "inspired" person has a unified catenation of selves, in a sense, a cooperative organization of "lesser authorities" within him to enable him to optimally take the first step in dropping pretense, defenses,

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<sup>4</sup>

Jourard, op. cit., p. 153.



and duplicity. He does not feel the need to "play it cool" in his intrapsychic life nor in his relations with others.

The concept of "inspiration" is an interesting one. It is especially interesting to note that the concept is being elucidated by a psychotherapist. I do not see much dissimilarity between the concept of the "inspired" person and the Greek idea (assimilated into Christian thought) of enthusiasm and the enthusiastic person. The Greek word "ἐνθεος" means "inspired by God." Though Jourard does not suggest that it is God who is providing the "inspiration" of the enthusiastic person, he does not seem to find a word which has less mysterious or religious overtones than the word "spirit" to describe what he has perceived. His discussion on "inspired" living is worth quoting at length. Jourard writes as follows:

[The efficient mode of organization of the human organism] mediates valued output from the whole system [of tissues, cells, and so forth] and yet preserves the integrity of the system against forces of dissolution. "Inefficient" organization, by contrast, results in defective output at the cost of the integrity of the system, or both. Inefficiently organized systems have low resistance to the "forces of entropy" which, for the human, include proliferation of germs and bacteria, stress-effects, runaway growth of cells, etc.

"Spirit" will be said to be maximal when the organization of the system is optimum, mediating valued and effective behavioral output. At the time organization is optimum, the human person is characterized subjectively by such states as absorbing interest, intense commitment to some goal or value, faith in God, the doctor, medicine, the strength of his body, love, prayer, or almost anything. Perhaps one of these states is a necessary condition for optimum organization and output. It is possible that this subjective phenomenon is isomorphic to some pattern

of brain functioning which "inspires" the body-system as a whole, thus maximally resisting entropy.<sup>5</sup>

This is Sidney Jourard's helpful attempt to operationally describe the dynamics of "inspiration." The idea is that "spirit" is maximal when the individual is optimally organized or integrated. What the religionist would say is that the person is integrated optimally when he is "inspired," or inspired by God — when he is enthusiastic.

The "inspired" person, we may infer from Jourard's writing, is living in the style of his authentic being. He is himself. He is able to risk taking the first step in relationships with others toward giving up "games," dropping self-obscuring defenses and pretenses. He is able to take the initiative in allowing the therapeutic "I-Thou" relationship to emerge. Perhaps it takes "inspiration" for the human individual to quest for his authenticity.

### The Awareness of Being

James F. T. Bugental is another source of influence and direction in my writing on this subject of authenticity. When he explains authenticity he summarizes as follows:

By authenticity, I mean a central genuineness and awareness of being. Authenticity is that presence of an individual in his living in which he is fully aware in the present moment, in the present situation. Authenticity is difficult to convey in words, but experientially it is readily perceived in ourselves or in others.<sup>6</sup>

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Ibid., p. 79f.

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J. F. T. Bugental, The Search for Authenticity (New York: Holt, Rinehart and Winston, 1965), p. 102.

Dr. Bugental describes three functional characteristics of authenticity.

1. The authentic person is broadly aware of himself, his relationships, and his world in all dimensions.
2. The authentic person accepts and seems to go to meet the fact that he is constantly in the process of making choices, that decisions are the very stuff of living.
3. The authentic person takes responsibility for his decisions, including full recognition of their consequences. It is here that the terrible threat of authenticity resides.<sup>7</sup>

But the making of decisions is fraught with threats to our be-ing, to our style of life, to our self-images and the bugbear-like images of others. When bugbear-like images are threatened it is no less a threat to our be-ing than when we have the scales peeled from our eyes in other respects. We learn to live through reactions to and in patterns of adjustment to the imaginary hobgoblins which terrorize us. Once we have learned to live with them, it is a threat to our adjustments and our temporary station of apparent security to have the bugbear-like images dispelled.

We must make decisions with the recognition of their consequences and we must take full responsibility for the decisions and the consequences. The dilemma here is that we can never know the full extent of the consequences of our decisions. If authenticity requires decision-making, and if decision-making is fraught with anxiety

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Ibid., p. 103.

because of the ambiguities and unknowns of our existence, searching for authenticity itself is an unsure pilgrimage. It is a search which is accompanied by insecurity. But the alternative is non-being, role-playing, game-playing, and an unreal and inauthentic life, which is no "life" at all.

### The Courage to Be

This is the message of Paul Tillich's book, The Courage to Be. We know that we are contingent beings. We are going to die, which is a fact that reminds us most completely of our finitude and our contingent nature. In making decisions which are responsible decisions, made in the light of realized consequences, we are actuating our true selves in-spite-of existential anxiety. We make decisions in light of the consequences (which are not fully known) by taking a leap into an abyss, by risking being overcome by non-being. This is an act of courage, which is ultimately the "courage to be" and, further, it is the courage to be optimally authentic. The optimal risk may be made only by the man who has escaped idolatry. In other words, according to Tillich, by daily moving from idolatry to a non-idolatrous "ultimate concern" the person is in the "grasp" of faith.<sup>8</sup> He is in a true-faith condition, which leads to integrity and authenticity.

For Tillich, a theologian who is being quoted here with

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Paul Tillich, The Dynamics of Faith (New York: Harper & Brothers, 1958), pp. 1-29 & 99-127.

psychologists to expedite the discussion, the individual self participates in some sense in the "universal."<sup>9</sup> To be, one must participate, he must be by "being a part." In his own words,

Self and world are correlated, and so are individualization and participation. For this is just what participation means: being a part of something from which one is, at the same time, separated.... In all...cases participation is a partial identity and a partial nonidentity. A part of a whole is not identical with the whole to which it belongs. But the whole is what it is only with the part. ...To understand the highly dialectical nature of participation it is necessary to think in terms of power instead of in terms of things. The partial identity of definitely separated things cannot be thought of. But the power of being can be shared by different individuals.... The identity of participation is an identity in the power of being. In this sense the power of being of the individual is partly identical with the power of being of his world, and conversely.

For the concepts of self-affirmation and courage [this is the language by which Tillich speaks of the quest for authenticity] this means that the self-affirmation of the self as an individual self always includes the affirmation of the power of being in which the self participates. The self affirms itself as participant in the power of a group, of a movement, of essences, of the power of being as such. Self-affirmation, if it is done in spite of the threat of nonbeing, is the courage to be. But it is not the courage to be as oneself, it is the "courage to be as a part."<sup>10</sup>

I have talked of the "courage to be" mainly in terms of our questing after our individual authenticity. With the advent of Tillich's thought into this discussion, we are making the necessary transition away from speaking simply about the individual's search for

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Paul Tillich, The Courage to Be (New Haven: Yale University Press, 1952), p. 88.

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Ibid., p. 88f.

authenticity and the courage to be oneself. Now we are into the meat of the quest. The individual cannot be himself apart, separate from others. This might be a controversial assertion to mystically oriented people. However, it seems merely quibbling to assert that one person can truly be oneself in total aloneness. There is massive clinical data to support this assertion and the point seems obvious to the degree that I shall not make footnotes to support it. The mystical experience of achieving one-ness apart from others may be somewhat understood by what we have already discussed regarding human selfhood. The human self is comprised of an endless catenation of selves, of "lesser authorities," which may function on an intrapsychic dimension to somehow supplant (or mystically "sublimate") the normal need for one to participate in the world.

## II. THE QUEST IN LITERATURE

### H. G. Wells

The English novelist, sociologist, historian, and Utopian, H. G. Wells wrote about an Episcopal Bishop who was compelled by intrapsychic and social pressures to find himself — to quest for authentic being. In 1917, H. G. Wells wrote two of his most noted works, neither of which made the impact upon the reading public that Wells desired to make. The Soul of a Bishop and God the Invisible King were both attempts to convey H. G. Wells' philosophy of new hopefulness in a war-weary world. The Soul of a Bishop seems now to be a little-known novel. Perhaps it is because it is a second-rate book as

a novel. Also, it may be that the homiletical tone begins to destroy the fiction to some extent in the latter portions of the book. However, it is a useful book for this study in that it is expressly about the Anglican ethos and about a disillusioned, discomfitted man who is a bishop in the Anglican Church. Also, the times and thoughts that were part of the novel's Bishop Scrope (a name which connoted the word "grope" to me) are not dissimilar to the present.

One of the earliest statements about the bishop describes him as a "belated doubter."<sup>11</sup> He had been raised with every aspect of what was thought to make a man the most exquisite of churchmen in the Anglican Church.

He had had a sheltered upbringing; he was the well-connected son of a comfortable rectory, the only son and sole survivor of a family of three; he had been carefully instructed and he had been a silling learner; it had been easy and natural to take things for granted. It had been very easy and pleasant for him to take the world as he found it and God as he found Him. Indeed for all his years up to manhood he had been able to take life exactly as in his infancy he took his carefully warmed and prepared bottle — unquestioningly and beneficially.<sup>12</sup>

And H. G. Wells adds perhaps a facetious note, saying, "And indeed that has been the way with most bishops since bishops began."<sup>13</sup>

But with this background, considered to be ideal for the cultivation and fertilization of an up-and-coming clergyman, a man destined for nothing less than the episcopacy, Bishop Scrope's belated

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<sup>11</sup>

H. G. Wells, The Soul of a Bishop (New York: Macmillan, 1917), p. 15.

<sup>12</sup>

Ibid.

<sup>13</sup>

Ibid.

doubtfulness was of cataclysmic proportions. He found himself in a political and social setting which were fraught with not only doubt, but denial. There was a feeling-tone of impatience with many values and ideals, and the impatience gave an impetus to unreason. There were charges against the government and the Church of England. Bishop Scrope reacted to these charges with a depth of being that apparently, according to the novel, he had never felt in himself before. The charges against the Church were for the most part that the Church was not "in it" and was irrelevant.

Everything became a psychologically pervasive question mark for the bishop. The self-awareness that he could no longer repress and/or suppress what previously had been simply a figment, a vague, lurking something that bothered him, grew out of a series of dreams or visions. The doctors tried to tell Bishop Scrope that they were simply hallucinations from his insomnia and that he needed a rest. But the bishop sensed the depth of what was going on about him and in him. He began to call everything about his actions and his thoughts into profound question. He began to feel uncomfortable with everything that he had taken for granted. Some of his episcopal demeanor and dignity became threatened as he found himself, in one instance, needing to run through a subway and to push past people — actions which were unheard of in his mind's eye of what a bishop must and must not do.

His self-awareness continued to expand as he began to have fantasies of solving labor disputes through some history-making sermon; he began to realize the desperate nature of his shame that the Church



was indeed irrelevant and that as a bishop, he was the Church and could alter the course of many things if he simply would do so.

After an honest and revealing encounter with his daughter, Eleanor, the bishop began to suffer from extreme insomnia. He began to lose the fight against his antagonist — doubt — and on the crests of waves of fatigue and a growing shyness which caused him to withdraw from people in a radical way, the bishop began to "come apart" as it were.

But chemical disorders follow mental disturbances, and the core and essence of his trouble was an intellectual distress. For the first time in his life he was really in doubt, about himself, about his way of living, about all his persuasions. It was a general doubt. It was not a specific suspicion upon this point or that. It was a feeling of detachment and unreality at once extraordinarily oppressive. It was as if he discovered himself flimsy and transparent in a world of minatory solidity and opacity. It was as if he found himself made not of flesh and blood but of tissue paper.<sup>14</sup>

And the question crashed through to him, "Could it be possible that she [his own daughter] did not believe?" This question was to soak into his very being and to first of all torment him and at last bring him to a mode of being that was to be more nearly himself as an authentic person. His ideal was one of quiet serenity, a personage who would give off to others almost a glow of peace, certainty, hope, power, and on and on. But this ideal was beginning to add to his torment as he found himself living a double existence. In the day time, when he was almost fresh and able to play the "games" of being a

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<sup>14</sup>

Ibid., p. 52.

bishop, he could argue orthodoxy in a convincing way to some; he could stave off the threats of some of the penetrating questions which his daughter had put to him about religion and the unorthodox writings of a certain priest in his diocese. At night, however, doubt overcame him.

By the time the war began, in 1914, the bishop was gripped with the awareness that his theology and his beliefs had become dead and replete with meaninglessness. They were overly-familiar propositions, mechanical and impotent. He came to know an attractive, seductive woman, a Lady Sunderbund, who threatened him even further, though Wells makes no indication that there was a conscious sexual threat for the bishop (which I think is a subtle criticism of the lack of manliness in the clergy from H. G. Wells' point of view). Lady Sunderbund talked at length with the bishop and became his confidant. Through her untiring chatter, the bishop came to realize that there were thousands and thousands of educated people who were dying to get through the old-fashioned, meaningless symbols, to the "true faith that lay behind them."<sup>15</sup>

The breakdown (or preparation, depending on one's point of view regarding conversion and learning) continued. A doctor finally is brought into the story, a controversial man who is not at all accepted by the conservative medical generation of the early 1900's. The reader is given the impression that the bishop's life is changed by

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<sup>15</sup>

Ibid., p. 97.

the hallucinatory drug which this young doctor prescribes. It may be a morphine derivative of some sort, but the description of the reaction that Bishop Scrope has from the drug is remarkably similar to clinical descriptions of reactions to L. S. D. The young doctor is evidently a psychiatrist, of sorts. At least he is "meddling" with the then new drugs which influenced mental processes. The hallucination which follows the taking of the drug begins a process of clarification for the bishop. He begins to see his difficulties in some outline form. He realizes that his conflict is a religious one. He sees, in a conversation with an "Angel," that his religion is not sufficient for him to be authentically himself. The Angel tells him the following:

Your creed is full of Levantine phrases and images, full of the patched contradictions of the human intelligence utterly puzzled. It is about those two Gods, the God beyond the stars and the God in your heart. It says that they are the same God, but different. It says that they have existed together for all time, and that one is the Son of the other. It has added a third Person....<sup>16</sup>

Bishop Scrope sees the lamentable position he is in as a bishop. For twenty-seven years he has been teaching orthodoxy and "perfect truth" to congregations. He was beginning to not only disbelieve in his God, he was suffering now from a more profound disbelief for a bishop, viz., disbelief in the Church.<sup>17</sup>

Everything is called into question. His relationships with his

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Ibid., p. 126.

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Ibid., p. 137.

family, his theology, his ecclesiology, his vocation, everything comes under a pervasive, almost cynical, scrutiny. He is dissolved to no certainties about anything. The pilgrimage he goes through is graphically drawn by H. G. Wells. The drugs he uses, the visions he has, the interpretations of his visions, the entire process is revealing. In the end, Bishop Scrope emerges as an authentic person, stripped of everything upon which he had depended throughout his lifetime. Perhaps, however, it is too overly-drawn to describe the bishop as an authentic person. It would be more appropriate to say that in the end he became acquainted with his being and accepted himself at that time and place as being the human being he truly was. His quest for authenticity certainly continued, unless he gave up and returned to his previous images and roles in some kind of self-destructive retreat. Bishop Scrope comes to the realization that "God is God," and there can be no defining Him. On the heels of this revelation, he makes the decision not to become a religious puppet or, perhaps more accurately, a religious gigolo to the wealthy, manipulative Lady Sunderbund. This decision is almost a Gethsemane-like experience for the bishop. However, he begins to live a life of creative insecurity. He begins to be himself, realizing that, "One is limited. All one's ideas must fall within one's limitations. Faith is a sort of tour de force."<sup>18</sup>

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Ibid., p. 341.

John A. T. Robinson

Only a mention will be made here of the book Honest to God.

John Woolwich, better known as Bishop John A. T. Robinson, came to his quest for authenticity on a hospital bed. He was captured by inactivity long enough to begin to express some of the thoughts that had been taking his energy, crouching in the dark corners of his psyche, for several years. He talks of the "Reluctant Revolution," and the giving up of a supernaturalistic kind of orthodoxy which is impotent in the present age to meet the stresses and hungers of persons.

Where Bishop Scrope of the H. G. Wells novel and John Woolwich part company is in the fact that Bishop Robinson seems to believe still that theologizing is a primary part of the task of our age. Bishop Scrope abandoned theologizing, to some self-conscious degree. Bishop Pike claims to abandon theologizing too, in the orthodox sense of forming theological propositions.

Bishop Pike's theologizing is being done on "aesthetic" bases. He told his hearers at an Esalen Institute seminar in May, 1965, that his theology was not theology. He simply was extrapolating as conservatively as possible from his own experience. He felt he could say no more than what seemed to be corroborated by his experience. If he liked an idea about God, he justified the idea by saying, at one point, "It is like liking vanilla ice cream. It simply is good to the taste." Bishop Pike's comments and methodology are open for extensive argumentation and controversy. But what he will come to by this

methodology will certainly be of himself and of his authenticating relationships with others. Bishop Robinson does make clear at one point that personal authenticity is part of the need for churchmen, and it is sufficiently relevant to our subject to quote him as follows:

And on [the way through to the transcendent, the God "beyond"] that 'way' the Christian must be found if he is to say anything to those who walk along it. [We are] to take our place alongside those who are deep in the search for meaning etsi deus non daretur, even if God is not 'there.' It is to join those on the Emmaus road who have no religion left, and there, in, with and under the meeting of man with man and the breaking of our common bread, to encounter the unconditional as the Christ in our lives.<sup>19</sup>

#### Graham Greene

It takes a reading of the entire novel, The Power and the Glory, to get a feeling of the authenticity of the whiskey priest with a bastard child. Throughout the novel, the reluctant priest, who in his authenticity has resigned himself to the fate of uselessness to God in a revolution-torn Mexico, serves the Church despite himself. At no place in the novel is there a hint that anyone who is in contact with the priest is brought closer to the Church or to God through this man. Yet, it is evident that he has been an instrument of his God while at all times seeming to be the most shameful excuse for a priest. He was not much, but he was all the people had. Through some kind of residual faith or perhaps superstitiousness, the priest was simply his

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John A. T. Robinson, Honest to God (Philadelphia: Westminster Press, 1963), p. 121.

weak, sinful, tortured self while somehow bearing the image of Christ. By the end of the novel, it becomes clear that it is inevitable that these men will be God's servants even through the most pervasive and bloody attempts of men to rid the world of Christ. One exemplary quotation of what realizing one's true "colors" can mean is as follows:

The priest stood not far from his own portrait on the [police station's] wall and waited [for the lieutenant to say something]. Once he glanced quickly and nervously up at the old scrumpled newspaper cutting and thought with relief: It's not very like me now. What an unbearable creature he must have been in those days — and yet in those days he had been comparatively innocent. That was another mystery: it sometimes seemed to him that venial sins — impatience, an unimportant lie, pride, a neglected opportunity — cut you off from grace more completely than the worst sins of all. Then, in his innocence, he had felt no love for anyone: now in his corruption he had learnt....<sup>20</sup>

The Padre had learned to love out of his self-resignation, a giving in to what and who he truly was, with fear and trembling that is illustrated at many places in Graham Greene's novel.

### Dietrich Bonhoeffer

There are many examples of men who were reduced to nothing but themselves and their various, sometimes ingenious ways of surviving through tedious years of being imprisoned during the second World War. Viktor Frankl's story of survival has become a profound book for many, and has challenged its readers to take an inventory of their lives and

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Graham Greene, The Power and the Glory (New York: Viking Press, 1958), p. 187.

the artificialities of their existences.<sup>21</sup> Another moving and challenging account is that of Dietrich Bonhoeffer. Twelve months after he had been arrested by the Nazis he wrote the following:

The thing that keeps coming back to me is, what is Christianity, and indeed what is Christ, for us to-day? The time when men could be told everything by means of words, whether theological or simply pious, is over, and so is the time of inwardness and conscious, which is to say the time of religion as such. We are proceeding towards a time of no religion at all: men as they are now simply cannot be religious any more.  
(April 30th, 1944)<sup>22</sup>

And almost three months later, he wrote,

Man is challenged to participate in the sufferings of God at the hands of a godless world.

He must therefore plunge himself into the life of a godless world, without attempting to gloss over its ungodliness with a veneer of religion or trying to transfigure it. He must live a "worldly" life and so participate in the suffering of God. He may live a worldly life as one emancipated from all false religions and obligations. To be a Christian does not mean to be religious in a particular way, to cultivate some particular form of ascetism (as a sinner, a penitent or a saint), but to be a man. It is not some religious act which makes a Christian what he is, but participation in the suffering of God in the life of the world.  
(July 8th, 1944)<sup>23</sup>

Dietrich Bonhoeffer learned his lesson the hard way. He participated in the suffering of God in a much more dramatic and manifest

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Viktor E. Frankl, From Death-Camp to Existentialism (Boston: Beacon Press, 1959).

22

Dietrich Bonhoeffer, Letters and Papers from Prison (New York: Macmillan, 1953), p. 126.

23

Ibid., p. 222f.



way than most of us will ever have the opportunity to suffer for God. Out of what he struggled with during his long months of confinement, he came to the knowledge that we are beyond religion, as we have known religion. We are to be Christians by becoming what we are, as men.

### Summary

The subject of priests and ministers in novels and plays, and of literature by theologians, would provide for an entire dissertation in itself. It would be a stimulating endeavor to render from the hundreds of relevant writings what various authors conceptualize as authenticity and the search for it.<sup>24</sup> Whether the work is fictional or a true account of the author's search, each substantiates Sidney Jourard's premise that the key to questing for authenticity is self-disclosure.<sup>25</sup> Self-disclosure is, simultaneously, decision-making. Decision-making, when it is responsibly undertaken, is the process of authenticating one's life. This process is carried out individually and it is carried out in participation with the world. It is a process that requires risk and the threats of nonbeing. It is a process accomplished in a condition of commitment.<sup>26</sup> The risk can be taken optimally when one is in the grasp of faith and is enabled by that grasp to behave and make decisions in view of the ultimate concerns

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<sup>24</sup>

Horton Davies, A Mirror of the Ministry in Modern Novels (New York: Oxford University Press, 1959).

<sup>25</sup>

Jourard, op. cit., p. 10

<sup>26</sup>

Bugental, op. cit.

which he has, which is, theologically-speaking, acting in accordance with the will of God — "the will of God" must of course be understood symbolically, not literally. The decision to be honest, to live without pretense or duplicity, to be what one truly is as an individual in participation with others takes the courage to be known as oneself.

Tillich summarizes some of this as follows:

...the courage to be as oneself is never completely separated from the other pole, the courage to be as a part; and even more, that overcoming isolation and facing the danger of losing one's world in the self-affirmation of oneself as an individual are a way toward something which transcends both self and world.<sup>27</sup>

The "something which transcends both self and world" might be termed as the "I-Thou" relationship about which Martin Buber has written.<sup>28</sup>

### III. LIVING IN THE HYPHEN

One thing that has fascinated me for several years about the phrase "I-Thou" is the hyphen in the phrase. I believe that that hyphen has some symbolic meaning which may be helpful if we are to understand the processes in which we may carry on the quest for authenticity. Relating a personal experience in counseling will help illustrate what I mean by living in the hyphen.

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Tillich, The Courage to Be p. 123.

28

Maurice S. Friedman, Martin Buber (New York: Harper & Brothers, 1955).

## Encounter

Miss S. was sitting in her usual chair in the office. Miss S. is bright, verbal, tolerant of growing awareness, sensitive to feelings, and is apparently emerging from years of chronic depression as I talk with her from week to week. During one particular interview Miss S. seemed particularly emotional and despairing of ever emerging from the bondage of her infantilisms.

Miss S. did not know how to express herself in the beginning of this hour. She was feeling the need to say something very important, but she had an almost impossible time saying it. She laughed and then cried and then laughed again. She said, "What I'm thinking is so stupid." She claimed that she felt silly with this emerging thought but that it was a persistent thought that sometimes seemed to overcome her. Impatiently, I said, "Let's not blow the whole hour trying not to say something that is this important to you." The encounter developed as follows:

Miss S: "It's ridiculous! For someone my size to think what I think so often is silly."

T: "Well how 'bout letting me in on it so that I can make up my own mind how ridiculous it is."

Miss S: "You don't understand! It is really embarrassing to have to say it. Well....if you're going to persist in waiting. How come you look like that? You look disgusted with me."

T: "I'm getting that way. Let's get on with what is bothering you so much. I really want to know."

Miss S: "Am I really here?" (sigh) (an awkward laugh, and a moment later some more tears) "Sometimes I think that I'm not real,

that I don't even exist. I get surprised at times when I say things to my kids in the classroom and they act as though they hear me. I feel that they shouldn't be able to hear someone who doesn't exist. Now isn't that silly for someone as big and fat as I am to think they don't exist?" (There's a long pause!) "Why do I think and feel that, Chris? It really bothers me."

T: "Can you bring that feeling about consciously?"

Miss S: "Yes. All I have to do is to let myself relax a bit and it is there. I guess it is there all of the time. It is really scary!" (Another pause.)

T: "It may seem artificial to try this, but let's do it anyhow. Try to relax and bring that feeling as fully to your consciousness as you can."

Miss S. closed her eyes and put her head down into her hands, sobbing a little. In a few minutes she said,

"It is really there with me now. God, its real. But I'm not. I'm not real. Everything is a dream. I don't even exist and you don't either. You're not real." (sobbing, still with her head down in her hands) "Everything is a nightmare and when I wake up I'll not be at all."

T: "Go on, tell me more about it. It must be a terrible feeling to think you aren't real and don't even exist."

Miss S: "It is. It is terrible. Nothing can help me. There is no one who can reach me now. I was just imagining in the beginning, but I'm really not anywhere now."

I got up from my chair and moved beside her. With a lot of pressure, I put one hand on her head and took hold of her hand. As quickly as I touched her, she raised her head as if she had heard an explosion in the room. (I had never touched her before in therapy and this was an altogether different mode of relating to her.) Her sobbing stopped and she began to smile. It was becoming obvious that as she became aware of having another person's hand on her head and holding onto her hand, she was becoming uncomfortable and intrigued by a new sensation

in herself.

Miss S: "I'm scared of what you're doing. But I like it. You know... that feeling about not being here and not being real is completely gone right now. It may come back, but it went away as suddenly as I felt you touch me. Why did that happen? It seemed like it would never go away a few minutes ago."

T: "Do you really want me to tell you why I think it went away?"

Miss S: "I know. You're just going to tell me to figure it out in my own time like you always do. I sometimes think that you don't know anything and just tell me to figure things out because you're dumb."

T: "I do know that you are attacking me for the first time in months. I think you're running from what you just experienced ...you know, when I touched you and the feeling about being unreal seemed to go away."

Miss S: "I'm scared of what that means, Chris. But I feel differently about my body and about my being...just about my being...than I have ever felt. I don't want to talk about it any more. I just want to feel it and remember that all it takes is a touch from someone for me to feel real."<sup>29</sup>

It was not until two sessions later that Miss S. insisted on talking about what happened. She told me that it was like a dotted line between us had become a strong beam of light. She admitted that if we had analyzed it, as she wanted to do right after it happened, the whole value of the encounter would have been lost. It seems to me that in that encounter we were living in the hyphen of an "I-Thou" relationship. Had we talked about the encounter before it had soaked its way into some of the deeper dimensions of her awareness and feelings, it would have been objectified and unreal. I think that had I interpreted

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Taken from notes which I transcribed following this particular session with Miss S.

it too soon, Miss S. would have been convinced that what had happened was simply a technique, a psychological trick of some sort that was not the intimate event which she seemed to need at the time. She would have continued to be an object, a nonbeing "it." She might have continued to see me as an "it" too — a professional counseling-type "it" perhaps, but still an "it."

Another example of the hyphen in the "I-Thou" encounter may occur for some parishioners when they receive the communion elements of bread and wine. A woman in a group therapy session disclosed that the most unique religious experiences that she has are when the priest places the communion wafer into the palm of her hand. It is as though she is experiencing the finger of God as it stretched forth to give life to Adam in the famous ceiling mural by Michelangelo. She declared that at times there is the feeling that a spark has jumped from the priest's hand to hers. (Someone in the group suggested that it may be because of static electricity caused by the friction of the priest's leather-soled shoes on the chancel's nylon carpeting.) She went on to assert that no one would understand what she was saying, but it was real for her.

In some way, the hyphen is symbolized by the celebrant's reaching out to the communicant. The "Thouness" is known by the communicant, at least in this woman's report, because of some readiness on her part to receive the elements and by holding her hands forth so that the priest can give the wafer to her. The touching, the physical contact, may actually be one of the most redemptive, confronting

aspects of the entire Holy Communion. Differences in personalities would make this a dangerous generalization. We have the witness of only a few people who have disclosed their feelings on the matter.

### Intimacy

There is intimacy in situations where we are living in the hyphen of an "I-Thou" meeting. In a cleverly-phrased statement by The Reverend Ernest E. Bruder, enduring head of the Protestant Chaplain's Office at St. Elizabeth's Hospital, Washington, D. C., "What we are suffering from is relationship without intimacy and intimacy without relationship."<sup>30</sup> Chaplain Bruder is not alone in this declaration. Especially in the profession of psychotherapy at this time there is some writing going on in regard to the fact that we need to be ourselves in the therapeutic relationship and that we need to overcome fears of being intimate. There are many qualifications in making such a statement. One general one is that the therapist or the minister who is allowing himself to work with the freedom of being somewhat intimate with a counselee or a parishioner must be self-aware and in control of his impulses which could lead him to "act out" in destructive ways.

One such psychotherapist who has had the fortitude to write about intimacy between the therapist (and the therapist is not dissimilar from the minister in this matter) is Dr. Arthur L. Kovacs,

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This quotation was taken from notes which I kept on a talk given by Dr. Ernest Bruder at the School of Theology, 1965.

a Los Angeles-area clinical psychologist. I like what Dr. Kovacs says in describing what he means by intimacy and what I think I mean by living in the hyphen. Taken from a context which would qualify much of what I am quoting, Dr. Kovacs wrote as follows:

[I am convinced] that there exists a very rare, fragile human relationship which, for want of more profound name, can be called simply "intimacy." And much that we do as therapists can be conceived of as attempts to participate in and to influence our patients' struggles with conflicts about intimacy.

I might first try to give some feeling for what I mean by this relationship, intimacy, through mentioning some of its characteristics: the parties to an intimate relationship regard one another as human beings and not as object; they are interested in and derive pleasure (tinged with some anxiety to be sure) from a progressive exposure of themselves to each other. They are knowledgeable (and are seeking further knowledge) about each other's fears, symptoms, quirks, nastinesses, and foibles. For these they each have compassion — not condescending sympathy, but compassion. They also seek greater participation in each other's skills, sensitivities, achievements, wisdom, strength, and virtues. These, they value. But even more importantly, each party to the intimate relationship cherishes the other as an entire person, as a flawed yet somehow infinitely valuable life unfolding.<sup>31</sup>

With his usual candor, as a psychologist, Dr. Kovacs admits being a bit ashamed of his associations about intimacy. But he goes on to describe intimacy almost poetically, I feel, in the following words:

In an intimate relationship, people are concerned with and reflect about that relationship: its content, its quality, its gratifications, its frustrations. The reflections are discussed and listened to with a minimum of distortion and/or defensive sparring. Intimate

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Arthur L. Kovacs, "The Intimate Relationship: A Therapeutic Paradox." Psychotherapy: Theory, Research and Practice, II: 3 (October 1965), 99.



communication (that is such an impersonal word!) stirs and is tinged with affect and imagery. Dreams and day-dreams, hatred and love, anger and tenderness are the stuff of intimacy. Intimacy is alive, vivid, responsive, open, spontaneous, non-defensive, and ungoverned by rules.<sup>32</sup>

And of course it must be added that, "Intimacy is something which seems to terrify us." All of this adds up to the same theme, viz., that of self-disclosure as being a primary value in searching for authenticity, that of having the courage to be oneself and to be known by another, and that of "living in the hyphen."

### Commitment

Dr. Bugental characterizes the authentic person as that person who has the attributes of health, faith, commitment, creativity, and love.<sup>33</sup> Out of this selection of attributes, he conceives of commitment as being "one of the cardinal aspects of authentic being...."<sup>34</sup> As I see what he is saying about commitment, it does seem to be a key to the search for authenticity. Also, with Dr. Bugental, the commitment which makes possible the quest for authenticity is a commitment within a process. It is not a commitment to something or other. It is commitment in the encounter, in the meeting, in the situation.

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<sup>32</sup>

Ibid.

<sup>33</sup>

J. F. T. Bugental, "Commitment and the Psychotherapist," A paper read at the Annual Conference on Existential Psychiatry of the American Ontoanalytic Association, Atlantic City, May 8, 1966, p. 2.

<sup>34</sup>

Ibid.

Commitment is a pledge that I am here, in the relationship and open to the becoming possibilities of the occasion. Living in the hyphen is a process whereby the "I" is pledged to be in the situation, engaged with the "Thou." There is minimal detachment maintained in this process. The "I" and the "Thou" are both subjects living in and through the multi-leveled interactions of the relationship. There is involvement in this process. There is "feelingful awareness" on the part of the "I" in this process.<sup>35</sup> After it transpires, the participants will realize that something has happened. It will be a kairos-like moment. The participants may say a great deal about it, but if they have been living in the hyphen of the encounter, they will have been aware of authentic being, they will have had to take notice of something beautiful and threatening that has seemed to pass among them.

### The Tyranny of the Should

Assuming that living in the hyphen is valuable, and assuming that the meaning of living in the hyphen has been to some satisfactory extent described, the questions now are, "Why is it so terrifying?" and "What are the barriers to committing ourselves in a process of being feelingfully aware with another person?" Sidney Jourard suggests that one of the most common barriers which keeps man from making himself known to others as he truly is is what has been described as the

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Bugental, The Search for Authenticity p. 204.

"tyranny of the should."<sup>36</sup> Without intimacy as described so well by Dr. Kovacs, there can be no real relationship. Without relationship, there can be no real intimacy. Without relationship with intimacy there can be no real self-disclosure. Without self-disclosure and the courage to be known by another (and by oneself), there can be no authenticity. And it may well be that the "tyranny of the should" is one of the most significant barriers to beginning our separate quests for authenticity.

The "tyranny of the should" is simply one clever way of saying that we usually live our lives with conscience. The "should" that may tyrannize us has been learned from many sources. Our first awareness of the "should" comes at a very early age, and has arisen out of doing things and not doing things that will tend to reduce inner tension. We may say just as easily that the awareness of the "should" for our lives is concomitant with the tyranny of the should not. The child finds that he cannot touch the ancient, china vase on the mantle because every time he reaches for it a harsh, screaming, jolting series of sounds issues from the mouth of that person who used to nurse him. Here, (eventually perhaps, but it will happen) the tyranny of the should not is linked to survival itself. That woman who spent my first minutes with me, holding me, playing with me, powdering my genitals for me, and so forth, but most of all, feeding me, suddenly and almost violently is rejecting me. By screaming at me as I reach up to

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<sup>36</sup>Jourard, op. cit., p. 10.

touch the intriguing vase, I sense the power of life and death that this "giant" has over me. What I may be learning in this process is that I must avoid tension and anxiety at all costs. If I cannot touch the vase and I may still want to, I must do something else. I may disobey, throw a tantrum, or withdraw. My life goes on and it pushes at my body, somehow making it necessary for me to do things. I must act if I am to be at all. But, I must avoid rejection, violence, and a mother's wrath. I must avoid tension and rejection from mother because without her somehow I know that I will die. Eventually the child makes other associations between rejection and survival. But the primary one of his relationship to the mother, or whomever it is that nurses him and spends time touching him, is of ultimate importance.

We are walled in from self-disclosure and from the quest for authenticity by a tyranny, an over-hanging ice mass that could fall at any moment if we talk too loudly, get angry, touch the one we want at the "wrong time," or in the "wrong place," and if we do not do what we "should" do.<sup>37</sup> I believe that the primary motivation in what we do is somehow linked with tension-reduction and the annihilation of all anxiety. Freud saw the primary motivating principle as being pleasure-seeking. Although overly-simplified, it must suffice here to say that Freud's theory of motivation was based on psychological hedonism. Alfred Adler, living in a world torn by World War I and then Hitler's rise to power almost immediately after WW I, saw that the driving

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cf. Appendix A

force of man is power. I cannot get involved in a critique of the principles of motivation. However, it is basic to an understanding of the barriers to living in the hyphen and to the search for authenticity to see that avoiding anxiety and tension is of primary importance. Avoiding tension comes out of infantile, archaic (psychologically and individually) adjustment patterns. It is extremely important to us to avoid tension and to strive for equilibrium.

G. W. Allport says the following:

We saw [in a previous section in the book] that most of the theories of motivation favored today have in common one basic assumption, namely that all behavior tends toward the elimination of the exciting state, toward equilibrium, or as the technical phrase has it, toward drive reduction. Though terminology varies, these theories hold that all excitability, all striving, all tension have their source in the disturbance of organic equilibrium. The more severe the disturbance the greater is the urgency to reduce tension. We learn ways of detensioning to accord with the minimal expenditure of energy. Having thus achieved a successful reduction of tension, we tend to repeat the same mode of relief under similar circumstances of disequilibrium.<sup>38</sup>

Anyone who has had one of those mornings when it is difficult to get out of bed ought to be able to understand what Allport, et al., is telling us in this quotation. Certainly lying between warm sheets, insulated against the world, all bodily processes seemingly having come to a relaxing slow-down, is a condition that one does not want to give up easily. The resounding clang of the alarm clock is the first reminder that there is an "exciting state" that must be avoided if the

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Gordon W. Allport, Becoming (New Haven: Yale University Press, 1955), p. 65f.

present equilibrium is to continue. If I "over-sleep" there are other stimuli which begin to disturb the equilibrium, however. There are other systems within me and about me which require their opportunity for equilibrium. The waking process is an ever-increasing tendency to become aware of "higher" levels of existence. From the alarm clock's clang to eventually realizing that if I do not get up I will be late for an appointment (and my worth as an individual is perhaps linked to my appointments), this is increasing awareness of increasingly complex levels of existence.

#### IV. CONCLUSION

We can no longer find security in a world of changelessness and static certainties. Our world is one which is undergoing constant transformations in all of its aspects. The human being is part of the world of flux and is himself undergoing transformations. The rise of the individual and the individual's consciousness of himself as a self is a major aspect of the transformations of man. All indications are that man, in order to be the responsible being that he must increasingly become, can no longer run from himself. We are being called to find out who and what we are in the biological and social life processes which involve us. We have finally come home to ourselves through the evolution of consciousness and we are perhaps upon the threshold of another transformation. We are in a time when one of the most relevant theologians talks of "the courage to be." It is a time when many people feel that they cannot function without doing

therapeutic business with their innermost selves.

A housewife wrote down some thoughts on this subject of becoming oneself and her lines seem both profound and poetic. This young woman was experiencing and expressing the anxieties and the gratitude that accompany one's becoming aware of his being and of his need for becoming what and who he truly is. She wrote the following:

Personhood lies dormant in every soul.  
 We struggle and play our roles and wonder, 'Who am I?'  
 We resent and procreate and wonder, 'Why am I here?'  
 But the questions are in vain —  
 The answers will not suffice,  
 Will not be understood —  
 Until Personhood is awakened  
 By experiencing the Joy of Simply Being,  
 By experiencing I am glad I Am,  
 I am grateful to Be.  
 Then the struggling ceases and in its place  
 Comes not complacency but a Seeking —  
 A pervading and persistent sense of Seeking  
 Others who are experiencing I am glad I Am.  
 And the resentment dissolves and in its place  
 Comes not satisfaction but Hope —  
 The unending Hope that one day  
 All Mankind will experience the Joy of Simply Being,  
 And be united in Personhood.  
 Only on that day will we be able to ask, 'Who am I?'  
 And 'Why am I here?'  
 And clearly understand the answers.  
 (Lavon G. Rubel, 1963)

We need to become authentically ourselves. This means that we must begin to recognize and do away with duplicity and sham. Personal authenticity is a quest that continues throughout life, if the person is intent on optimally realizing and actualizing himself. To live the life of questing after authentic personhood, one engages in a life-orientation involving honesty and openness in his interpersonal relationships. The authentic person is one who is to some evident degree

transparent to his innermost selfhood. He is the inspired person, empowered somehow by minimal shut-up-ness and optimal accessibility to himself. He can use this accessibility to be involved with others if he chooses to do so. He is original or unique as an individual and people take notice of that quality of authoritativeness about him. The authentic person is free to respond and thus may be responsible. The authentic person is one who can be known and be experienced confidently by others. There is a quality of solidarity about him. The important factor here is not whether we like or dislike what we know and experience of that person who is risking the quest toward authentic being. What is important is that he is questing.

The barriers to personal authenticity have to do with the avoidance of insecurity, anxiety, and tension. Living in the hyphen of the "I-Thou" encounter is precluded by the "tyranny of the should" and the tyranny of the should not. The intimate relationship, living in the hyphen, is one that cannot be actualized if rules of all sorts are foremost in the minds of the participants. It requires sufficient trust for there to be spontaneity and an inspiring give-and-take of the dialogical relationship.

One of the most important facets of our personalities is the self-image. Especially important for the subject of this dissertation is the idealized self-image that may cause the greatest problems for us. It may function to create the greatest barrier to questing for authenticity in the relationships we have. The task now is to move on to a discussion of the ideal self-image and to relate the whole



problem to some practical considerations of the clergyman and his ministerial roles.

PART III

SELF-IMAGE AND INTERPERSONAL BEHAVIOR

## CHAPTER IX

### THE IDEALIZED SELF-IMAGE

The "tyranny of the should" is in many ways linked to the self-image that each person has. The "should" especially is related to the idealized self-image. As an adult human being, the individual functions with increasing awareness of his expectations of himself and of his life. These expectations may be most often related to the ego-ideal, the idealized self-image, or, in Freudian terms, the content of the super-ego. The idealized self-image is comprised of introjects or interiorizations of what the child perceived in his parents and what he learned his parents wanted or needed to perceive in him. The idealized self-image does not grow out of the authentic selves of the personality nearly so much as it is a residual of infantile identifications with parental figures.

#### I. THE EGO-IDEAL

The ego-ideal is a kind of subdivision of the super-ego. It is the way one pictures himself as he should or ought to be.

The ego ideal is a picture of the way one wishes to be. This picture will be painted by the protecting and threatening powers of the parents as well as other ideas which are incorporated from the environment. In addition to the picture of what one wishes to be in order to receive the most complete gratification of instinctual drives, there will also be an ideal picture of the object which could best satisfy these drives. The picture of self is typically a slight variation on the parent of the same sex. A picture of one's gratifying object is a slight variation of the parent of the opposite sex. Of course, this is highly colored by the infantile phantasies

about the parents. In addition to the biological considerations the child is most likely to identify with the most frustrating parent.<sup>1</sup>

It is difficult for me to be objective in applying this concept of the ego-ideal to the individuals who choose the ministry as their vocation. I can readily see how my own ego ideal was an interiorization of what I perceived in my father. I can also readily see that my father was the most frustrating parent. He was most frustrating because of his constant pre-occupation with his ecclesiastical duties. The obligations of the ministry constantly took him from his family and made him unreal to his children.

Another aspect of my own background which contributes to my being subjective about evaluating the concept of the ego ideal is that I have chosen the "gratifying object" for my life as being the church. My wife is of course an aspect of this "gratifying object" concept, being associated with my gratifications as I sensed in infancy that my mother was somehow, mysteriously associated with my father's gratifications.

### Early Traumatic Experiences

There is another matter which enters into this ego-ideal or the idealized self-image, which is relevant especially to those professions

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Edward A. Tyler, M. D., "Child Personality Development," A filmed course, entitled, "Preface to Life," published for students of the Department of Psychiatry, Dartmouth Medical School, Hanover, New Hampshire, 1959, p. 3.

which entail services of a humanitarian or social nature. It has been shown by numerous studies that those men who go into the ministry as well as those who are going into clinical psychology have had traumatic experiences in early childhood and adolescence with the death of a significant person in their lives. This is especially true in the cases where ministers are having difficulties in their vocations.

Dr. Margaretta K. Bowers reports the following:

An early experience with death is a frequently occurring motivational dynamic among clerical patients. The loss of parents, grandparents, even great-grandparents, and also of nursemaids, siblings, or playmates is acutely traumatic in childhood. The bereaved one experiences his grief reaction in accordance to the degree of his psychological maturity and according to the intensity of his love and his hate for the lost one. The child's choice of vocation, whether it developed before or in response to the death experience, is caught and fixated at that level of psychological development. The vocation is, as it were, encapsulated or imprisoned. Although operative, it is unintegrated with growth so that the whole of the personality development is stunted and thwarted.<sup>2</sup>

The important point is that there is an early awareness of the depths of life, of the mysteriousness of life, of the ultimate for those who are motivated to go into the ministry. There has been some study accomplished on the motivation and psycho-dynamics of those people who enter the ministry,<sup>3</sup> but not a great deal is known. It may be of interest to note simply that even though we are living in a time of

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<sup>2</sup> Margaretta K. Bowers, Conflicts of the Clergy (New York: Thomas Nelson & Sons, 1963), p. 31f.

<sup>3</sup> "Conference on Motivation for the Ministry," (Southern Baptist Seminary, Louisville, Kentucky, 1959).

recently-accepted psychological viewpoints and a high degree of psychological sophistication, when a man comes before an ecclesiastical committee while on his way to entering the ministry the question is still asked, "Have you received a call from God?" or "How do you know God wants you to be a minister?" In answer to this question, if an aspiring candidate were to say, "Well, when I was young I lost out on the love that I needed and now I want to make up for that lost love in the ministry," the committee members would certainly question his motivations.

#### The Significant Other

Along this line, I have an idea which may have some merit for further study. One phenomenon that has been observed in reading case histories and in working with troubled people in counseling relationships is that there seems to be a need for people to replicate the lives that have been most important to them in their youth while at the same time being most unreal to them. By replicate I mean to say that people reweave into their lives the patterns of lives of significant others. All I can say about this observation is that it seems to be true. I shall attempt to describe this observation. I think that, especially as a parent, if I am somehow unreal to those who love me (my children, most of all) and need me, they will have a need to replicate what they have seen in me in order to understand me and make me real for themselves. There is somehow a need or desire to make an unreal loved one real by attempting to reconstruct that person's life.

I can expedite what I am trying to say by giving an example, as follows:

Last night in the group something seemed to become clear for me as I listened to H. talk. He continued on and on about his feelings and lack of zest, his obsessive and ridiculous thoughts of suicide and his inability to accept his father's suicide (his father killed himself when H. was four or five). In order to conceptualize this, I will put it in personal terms.

If I am no longer existing so that my children can grow up with me as a real, actual person for them to know and experience in their day-to-day living, if my children are deprived of the opportunity of living with me as a real person nearly to their adulthood, if I have not been real to and for them and my departure from their lives is shrouded in mystery, viz., death or unexplainable disappearance, I think that there is a tendency for them to replicate in their own ways, for their own lives the way they believed my life was lived. Somehow they need to live out my life for themselves in order to understand and attempt to gain the desired closeness with me, their unreal father, in order to make me real and authentic for them. This seems to fit my own life patterns and "script" and the mysterious kind of longing there is for me to relive certain concerns, ideas, hobbies, callings, and desires that I vaguely connect with my dead father.<sup>4</sup>

In some way, this phenomenon of replicating the mysterious, absent or lost, significant other person, is involved with determining or discovering one's identity. If my father had lived and if he had been a truck driver who had included me in much of what he had to do as a truck driver, the identifications would have been accomplished with much less fantasy. The idealization of the significant other person, my father as a real person who drove a truck, would not have

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<sup>4</sup>

From notes on a group-therapy session, November, 1966.

been possible without conscious distortions of what I knew to be true about him. However, with an absent significant other person who was never real to me, I must fantasize at great length and with great elaboration if I am to derive my identity from that absent person.

## II. THE STATIC SELF-IMAGE

Karen Horney discussed most clearly the concept of the idealized self-image. Freud said of the super ego that it consisted of the learned moral demands under which we live as well as the idealized hopes and aspirations which we accept. The super ego grows out of infantile identifications with the parents and early authority figures who were involved in protecting us, touching us, and otherwise taking care of basic needs and wishes. Karen Horney was responsible for helping us to see that the idealized self-image is tyrannical in that it is static and unattainable. Karen Horney wrote the following:

In contrast to authentic ideals, the idealized image has a static quality. It is not a goal toward whose attainment he strives but a fixed idea which he worships. Ideals have a dynamic quality; they arouse an incentive to approximate them; they are an indispensable and invaluable force for growth and development. The idealized image is a decided hindrance to growth because it either denies shortcomings or merely condemns them. Genuine ideals make for humility, the idealized image for arrogance.

This phenomenon — however defined — has long been recognized. It is referred to in the philosophic writings of all times. Freud introduced it into the theory of neurosis, calling it by a variety of names: ego ideal narcissism, superego. It forms the central thesis of



Adler's psychology, described there as a striving for superiority.<sup>5</sup>

The phenomenon of which Karen Horney wrote was considered to be largely operant or functional in the unconscious. However, it may be observed through such symptoms as neurotic low self-esteem, grandiose delusions about one's self, neurotic guilt, the inability to accept one's self, and the like. It is this idealized self-image which, because of its immovable aspect, its static quality, makes for a "tyranny of the should" which tends to encapsulate us and limit our responses. The idealized self-image is like an over-hanging, lethal icicle in our lives.<sup>6</sup> Its introjected nature, the fact that the idealized self-image belongs more appropriately with our parents than with us, makes it seem like a foreign element in our lives. It functions to make us objects in that it tends to destroy our ability to disclose ourselves honestly to others, to be authentic in relationships, and even to admit to ourselves that we are what we are, viz., actual human beings, not fantasized and ideal images. The idealized self-image encourages me to treat myself as a component to a social or psychological system rather than as a free subject who may choose to make decisions responsibly, not compulsively. Under the "tyranny of the should" and the idealized self-image, there is an imaginary finger pointing at me. I cannot be as a subject, designated by the pronoun

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<sup>5</sup>  
Karen Horney, Our Inner Conflicts (New York: Norton, 1945), p. 98f.

<sup>6</sup>  
cf. Appendix A.

"I." I can only be an object, designated by "me," the objective case of "I." Both the "I" and the "me" are necessary for wholeness, of course. There are the objective and the subjective dimensions in each individual. When something hurts me, I am hurt. When something stimulates me, I respond. The idealized self-image, however, tends to cause us to lose the balance between the subjective dimension and the objective dimension. It makes us into objects — accused or inauthentic entities.

### "I" and "Me"

Alan Watts discusses this "I" and "me" manner of thinking about ourselves in his "message for an age of anxiety," as follows:

It is as if we were divided into two parts. On the one hand there is the conscious "I," at once intrigued and baffled, the creature who is caught in the trap. On the other hand there is "me," and "me" is a part of nature — the wayward flesh with all its concurrently beautiful and frustrating limitations.<sup>7</sup>

Alan Watts speaks of the "I" as the intellect, in a sense. There is a reminder of the ancient mind-body dualism in his book. He is warning against resorting to both the "I" and the "me." He is suggesting that both conceptualizations of ourselves tend to fix us and to hold us still in a changing creation. He suggests that we must "get into the stream" of life, and not attempt to live it in a fixed way. His analogy of watching a movie by looking at a series of "stills" is

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Alan W. Watts, The Wisdom of Insecurity (New York: Pantheon Books, 1951), p. 39.

illustrative of his point. What I think is a tendency, however, is that the objective side of ourselves, the "me," by being a "point-at-able" aspect of nature, and by being one of the earliest sources of the identification of ourselves as individuals, almost seduces the "I" into a kind of psychological submission. The objective dimension can all too easily rule our lives and cause us to lose our freedom and self-awareness as individuals and subjects. The idealized self-image is one of the primary means whereby the objective side of ourselves, the "me," manages to gain power and control over myself as an individual.

One of the important establishments of a personality is the ideal self, an integrate of images which portrays the person "at his future best," realizing all his ambitions.<sup>8</sup>

The "hooker" in all of this is that the ideal self is static, and unattainable. It is rarely, if ever, fulfilled in the future. It is almost never realized in and through fulfilling one's career ambitions. The idealized self-image remains an over-hanging icicle throughout one's life. Of course, there is usually some self-forgiveness or reconciliation to the fact that one will not fulfill the ghostly, perhaps ghastly, idealized image of himself. If there is not some self-acceptance in this area, neurotic guilt and obsessive-compulsive behavior will probably remain the mode of living until the

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C. Kluckhohn, and H. Murray, Personality in Nature, Society and Culture (New York: Knopf, 1949), p. 21.

person dies.

### Acting Out

An argument could be made and substantiated for understanding the phenomenon of "acting out" as being a means of escaping the idealized self-image. When the tyranny of this self-image is too oppressive to the individual, he may attempt to rid himself of it by means which seem to him to be rational, but rarely make sense to those who do not know him. For instance, when a young man has achieved everything that people close to him have hoped for him and then he kills himself at the last, he may well be escaping the idealized self-image. He may be killing the "prejudicial parent"<sup>9</sup> in himself that has been holding the metaphorical gun to his back all of the way through, say, medical school. When the minister finds himself in bed with one of his parishioners (probably a female) or a member of his church staff, he may well be unconsciously escaping his idealized self-image or perhaps attempting to destroy the hold that the idealized self-image has over him by violently turning against all of the values and moral standards that have oppressed him during his life. More commonly, the drinking minister may simply be desensitizing himself from having to live constantly under the tyranny of his idealized self-image.

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Eric Berne, Transactional Analysis in Psycho-therapy (New York: Grove Press, 1961), pp. 30ff. & 200ff.

### Functions of the Self-Image

In this whole discussion, it is obvious that I have not dealt with the positive, health-producing aspects of the idealized self-image. The reason for this is primarily that there are not many positive aspects seen by those who conceptualize about the idealized self-image. The idealized self-image has not grown out of the healthy, whole, fully functioning personality of the adult individual being. It is derived and ingenuine. It is static and unattainable. It is an introject of infantile identifications with parental figures. Under such conditions, it is difficult to see how there could be many (if any) positive functions of the idealized self-image. Its main function seems to be to camouflage and ward off conflicts.<sup>10</sup> It has other functions of:

1. inflating the individual's images of himself in a delusional way;
2. allowing one to avoid the unacceptable or discomfoting aspects of his true selfhood by living in an idealized fantasy world, a fantasia;
3. allowing a person to believe that his wishes that he would do something or other somehow alleviate him from working toward actualizing the substance of those wishes (because it is all fantasy connected with the idealized self rather than with actuality);
4. and in summary, "It represents a kind of artistic creation in which opposites appear reconciled or

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Horney, op. cit., p. 104.

in which, at any rate, they no longer appear as conflicts to the individual himself."<sup>11</sup>

Certainly there can be no health in living under the protection and the threat of the idealized self-image. It seems that it makes for unreality and inauthenticity in every respect. It gives the individual an artificial reprieve from becoming who and what he could otherwise become. The idealization of the self enables one to fool himself, one way of escaping the tyranny.

Self-idealization always entails a general self-glorification, and thereby gives the individual the much-needed feeling of significance and of superiority over others. But it is by no means a blind self-aggrandizement. Each person builds up his personal idealized image from the materials of his own special experiences, his earlier fantasies, his particular needs, and also his given faculties. If it were not for the personal character of the image he would not attain a feeling of identity and unity. He idealizes, to begin with, his particular "solution" of his basic conflict: compliance becomes goodness; love, saintliness; aggressiveness becomes strength, leadership, heroism, omnipotence; aloofness becomes wisdom, self-sufficiency, independence. What — according to his particular solution — appear as shortcomings or flaws are always dimmed out or retouched.<sup>12</sup>

And further in the text, Dr. Horney wrote,

Self-idealization, in its various aspects, is what I suggest calling a comprehensive neurotic solution — i. e., a solution not only for a particular conflict but one that implicitly promises to satisfy all the

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<sup>11</sup>

Ibid.

<sup>12</sup>

Karen Horney, "The Search for Glory," in Clark E. Moustakas, editor, The Self (New York: Harper & Brothers, 1956), p. 225.

inner needs that have arisen in an individual at a given time. Moreover, it promises not only a riddance from his painful and unbearable feelings (feeling lost, anxious, inferior, and divided), but in addition an ultimately mysterious fulfillment of himself and his life.<sup>13</sup>

### III. THE CLERGYMAN

The clergyman enters into his vocation with a great deal of self-idealization. What is more, the burden that his ordination places upon him re-enforces the idealizations and almost seals his fate of being oppressed by what was already a form of tyranny over his authentic selfhood. He may find himself, eventually, a disillusioned man. He was in no way prepared for the practicalities of his interpersonal relationships. He goes into a vocation that is wrapped in the language of love. He feels that he must somehow be involved in all of this loving that the Church speaks a great deal about. But a few years in the "field" as a parish minister, he may very likely find what the Country Priest found in his disillusioning ministry. After his first profound awareness of the boredom of the people of his parish, he was jolted by the words of one of his superiors when he was told the following:

Next to your idea of wiping out the Devil comes that other soft notion of being "loved." Loved for your own sweet selves, of course! A true priest is never loved, get that into your head. And if you must know: the Church doesn't care a rap whether you're loved or not, my lad. Try first to be respected and obeyed.

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Ibid., p. 227.

What the Church needs is discipline. You've got to set things straight all the day long. You've got to restore order, knowing that disorder will get the upper hand the very next day.....<sup>14</sup>

### Perpetuating the Tyranny

One way or another, a similar experience awaits most newly ordained men who venture into their parish work with strong idealizations of themselves and of their ministerial ambitions. Dr. Margaretta Bowers attempts to show how this idealization (and thus the tyranny) is perpetuated by a quotation from Catherine de Hueck's Dear Seminarian,<sup>15</sup> a book which is too often part of the collateral reading of postulants in Episcopal seminaries. Dr. Bowers wrote the following regarding this book by de Hueck:

Some years ago I found a book which expresses this self-image in a manner that staggers the imagination. When one realizes that this is soberly written, one sees the despondency of the religionist who in his heart and conscience feels he should fulfill these demands which cannot be met except by cutting all ties with sanity.

'For a priest is a miracle of God's love to us; a man who, through His Sacrament of Ordination becomes another Christ with powers that beggar human imagination....Nothing can be greater in this world of ours than a priest. Nothing but God Himself.

'A priest is a holy man because he walks before

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<sup>14</sup>

Georges Bernanos, The Diary of a Country Priest (New York: Doubleday, 1954), p. 9.

<sup>15</sup>

Catherine de Hueck, Dear Seminarian (Milwaukee: Bruce, 1950), pp. 85-87. Found in Bowers op. cit.



the Face of the All Holy.

'A priest understands all things.

'A priest forgives all things.

'A priest is a man who lives to serve.

'A priest is a man who has crucified himself,  
so that he too may be lifted up and draw all things  
to Christ.

'A priest is a symbol of the Word made flesh.

'A priest is the naked sword of God's justice.

'A priest is the hand of God's mercy.

'A priest is the reflection of God's love.

'He teaches God to us... He brings God to us...

He represents God to us.'<sup>16</sup>

From the clinical work which Dr. Bowers has done with a large number of clergymen, most of whom have been Episcopal ministers, she states that this statement regarding the nature of the priesthood expresses very closely the sense of the idealized image that the clergyman has. The tyrannical aspects of this idealized self-image and the idealized role-image under which the minister attempts to live and work show up in psychotherapy. Forms of resistance center most often upon the idealized self-image and the introjections the clergyman has in attempting to be a priest, a man of God.

### Roles that Sicken

Because of the constancy of the idealized self-image and the role-image which the clergyman has, or may have, he often ministers through a "middle-man" who taxes him to sickness and/or death. The

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Ibid., p. 10.

role of the minister is too frequently a "role that sickens."<sup>17</sup> It is all too frequently a "dispiriting" role, rather than an "inspiring" one.<sup>18</sup> I am simply elaborating the same point again. We have an urgent need to search for authenticity. We cannot go on "business as usual" in the roles that sicken and under the tyrannies of the should and should not that are promulgated and fertilized by idealized self-images and idealized role-images.

In my opinion, it is this felt necessity to play roles in a standard, procrustean manner, withholding and suppressing the while our own spontaneous and idiosyncratic selves, which gradually dispirits us and makes our bodies fertile gardens for disease of any and all kinds. [He may have said minds as well as bodies here.]

When people feel compelled to suppress their identities in order to seem respectable to themselves as well as to others (consciences are villains here; see Horney, 1950, pp. 64-85), important consequences follow. First, to be mentioned is a loss of sensitive awareness of one's inner experience... I say this because it consumes energy to suppress behavior, and when people are wearing masks, as they do, dreading to be known, then other people become chronic sources of threat and stress to them. Then too, when people are obliged to play the role of spouse, friend, child, or worker in some stereotyped way, the while withholding their inner selves from the gaze of others, it inevitably follows that other people will never really come to know them.<sup>19</sup>

In this equation of the taking on of masks to satisfy the needs of a role while at the same time suppressing one's identity, not allowing

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<sup>17</sup>

Sidney M. Jourard, The Transparent Self (New York: Van Nostrand, 1964), pp. 141-155.

<sup>18</sup>

Supra, p. 121.

<sup>19</sup>

Jourard, op. cit., p. 144f.

one's self to be known for the sake of the role or threats to the self, we have some understanding of a role that sickens.

#### IV. CONCLUSION

The thesis of this study is that there is a unique quality of being to which the minister is called. The minister (and the same should be said regarding the layman) is called in our time to be himself, to search for his individual selfhood within his ministry and within his professional situation. There is great risk involved in this quest for authentic being, especially for the minister. There seems to be so much at stake when the minister sees that behavioral patterns and "sick" relationships must be broken if the individual is to survive and be himself, if he is to continue or commence on the way toward becoming himself rather than an adaptation of what and who he thinks he should be.

The threats and the anxieties which resound in the heart of the minister who knows that he cannot continue to minister in a sickening role are immense. The bases for these threats and anxieties are intensive and are deeply related to the facts of his environmental, existential situation as a clergyman. There is a degree of dedication and self-sacrifice for "spiritual," abstract reasons for the man who enters into the ministry that is likely not to be expected in any other profession. Also, there is a tremendous freight of tradition which the minister inherits when he takes his vows in ordination, and usually long before he takes these vows. Furthermore, there is a

self-consciousness about living with a sense of ultimacy that except perhaps for law, medicine, and education, accompanies few other professions.

There are peculiarities regarding the type of man who enters the ministry as a vocation. As has been discussed at some length, one of the most important common variables in the background of clergymen, especially those who have sought psychological help in fulfilling their ministries, is that there has been an experience in early years of a traumatic loss of a "significant other" person. There are psychological factors which seem to be unique in the personalities of those men who enter the ministry as a vocation. One of these is an idealized self-image which somehow seems to be held more within consciousness than that self-image which men of other professions must live with and under which they must function.

## CHAPTER X

### INTERPERSONAL BEHAVIOR

Individual psychology increasingly is coming to recognize the functions of social and cultural factors. Indeed, we are in an era of psychology which may be termed "social psychology," an era which takes for granted that persons find their meaning and their personhood in relationship with other persons. Our "psychological field" or "life space" is social. We do not and perhaps cannot exist without social interaction. It is in and through social interaction that we learn about ourselves and about the roles that are required of us. We live close to each other physically and cannot escape the fact that our significant worlds involve other persons, whether we want it that way or not.

This being the case, it behooves us to ponder interpersonal behavior. The interpersonal dimensions of our lives can be conceptualized helpfully and it is from the interpersonal point of view that we shall further develop this study.

#### The Interpersonal Dimension

Timothy Leary wrote the following:

The study of human nature appears, at this mid-century point, to be shifting from an emphasis on the individual to an emphasis on the individual-in-relation-to-others. During the last fifty years the subject matter of psychiatry, for example, has moved away from case history and symptomatic labels and proceeded in the direction of social interaction analysis and psychocultural phenomena. The physicalistic therapies, such as electro-shock and neurosurgery, seem to have worked

with little theoretical justification against these scientific currents of the time.<sup>1</sup>

Dr. Leary's point is well taken. We are in an era of social psychology, of group psychotherapy, which is even accepted as a therapeutic means by some psychiatrists, the M. D. being famous for exemplary conservatism. Harry Stack Sullivan is the man who is given the credit for introducing the phrase "interpersonal relations" in psychological writing. What is interpersonal behavior? It is defined as follows:

Behavior which is related overtly, consciously, ethically, or symbolically to another human being (real, collective, or imagined) is interpersonal. This is a short but complex definition.<sup>2</sup>

When we are thinking in interpersonal terms, we are considering the social implications of the person's behavior or performance. We are not nearly so concerned with the subject matter of depth analysis as we are with transactions between persons. The persons with whom this study is concerned are extensively involved in interpersonal relationships. The ministry, almost without vocational peer in this regard, is a profession which demands and allows interpersonal dimensions of functioning nearly every minute of the day, twelve to sixteen hours per day, and often seven days per week.

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<sup>1</sup>  
Timothy Leary, Interpersonal Diagnosis of Personality (New York: Ronald Press, 1957), p. 3.

<sup>2</sup>  
Ibid., p. 4.

Karen Horney

The interpersonal dimensions have been written about for a respectable length of time in psychology and psychiatry. The "instinct theories" of psychology are not considered with the same prestige that they had twenty or thirty years ago. The Freudian psychologists are moving into other methods of organization and conceptualizing. Many of them have built upon Freud, adapting his concepts to findings and biases of their own. This may be said to some extent of the other two members of the pioneering trinity, along with Sigmund Freud, Carl G. Jung and Alfred Adler. More recently, Erik H. Erikson has constructed a system of developmental psychological principles and integrating social phenomena using the Freudian libido theory. Another recent writer who has gone on with social phenomena on the basis of a Freudian background is Eric Berne. His best-selling book, Games People Play, indicates that there is a great need on the part of people to understand their relationships better and to be able to break some of the sickening circles which involve and consume them.

Karen Horney began talking and writing about the cultural factors in neuroses in the middle 1930's. By 1945, she reflected upon the development of her theories and came up with somewhat of an historical statement that helps us to see the movement from an intrapsychic to an interpersonal dimension of psychology. Karen Horney began to think upon the role of cultural factors and their influences on our ideas of what constitutes masculinity and femininity out of a

study of Freud's postulations on the subject. She determined that Freud had come to certain erroneous conclusions and felt that his error derived from the fact that he did not take into account the myriad influential cultural factors. She pondered this problem with increasing interest for fifteen years and was encouraged in the directions her thought was taking by her association with Eric Fromm. Through his profound knowledge of both psychoanalysis and sociology, Eric Fromm helped Karen Horney to be more aware of the significance of social factors over and above their circumscribed application to feminine psychology.

Karen Horney came to the United States in 1932, at which time her impressions about the significance of social and cultural factors was confirmed. In her own words:

I saw then that the attitudes and the neuroses of persons in this country differed in many ways from those I had observed in European countries, and that only the difference in civilizations finally found their expression in The Neurotic Personality of Our Time. The main contention here was that neuroses are brought about by cultural factors — which more specifically meant that neuroses are generated by disturbances in human relationships.<sup>3</sup>

During the years of work before she wrote The Neurotic Personality Karen Horney pursued another line of research following logically from the earlier hypothesis, viz., that compulsive drives were instinctual in nature. Out of struggling with the question as to what the driving

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Karen Horney, Our Inner Conflicts (New York: Norton, 1945), p. 11ff.



forces are in neurosis, she came to conclusions which differed from those of Sigmund Freud. Freud pointed out that the driving forces of neurosis are compulsive drives, instinctual in nature, aimed at satisfaction within the person, and that they were intolerant of frustration. Freud believed that these compulsive drives were not confined to neuroses per se but that they operated within all human beings. Karen Horney saw that this postulation of Freud's could not possibly be valid if neuroses grew out of disturbed human relationships rather than out of instinctive, compulsive drives. Karen Horney cites the concepts she arrived at out of this trend of thought as follows:

Compulsive drives are specifically neurotic; they are born of feelings of isolation, helplessness, fear and hostility, and represent ways of coping with the world despite these feelings; they aim primarily not at satisfaction but at safety; their compulsive character is due to anxiety lurking behind them. Two of these drives — neurotic cravings for affection and for power — stood out at first in clear relief and were presented in detail in The Neurotic Personality.<sup>4</sup>

From the work of Dr. Horney, the social applications that Erich Fromm made from Freudian bases (for instance his describing nationalism as a generalization of the psychological phenomenon of narcissism), and the work of Harry Stack Sullivan, among others whom we cannot take time and space to name, the emphasis seems to be growing (or perhaps the pendulum is swinging) toward interpersonal dimensions in psychology. Harry Stack Sullivan talked of psychiatry as "the study of processes that involve or go on between people."<sup>5</sup> And the motivation

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Ibid.

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Leary, op. cit., p. 8.

for behavior for most of the resource people used in this dissertation study seems not to be that of instinctual drives, but rather that of reducing anxiety, avoiding the greater anxiety in and by selecting that which seems to be less anxiety producing.

### Interpersonal Dimensions in the Church

The point by now should be sufficiently stated. The interpersonal dimensions are of utmost importance. It is no less sound, psychologically-speaking, to work on interpersonal levels. The thinking that used to predominate the field of psychology — that anything less than depth analysis with the individual is inadequate therapy — is losing its hold. Group therapies of many kinds and degrees of effectiveness have grown, almost mushroomed. This is not only because of the amount of money a psychologist or psychiatrist can make when working with eight or so people at a time as compared to one. It is not only because of the tremendous number of people who are seeking psychological and psychiatric help and the limited number of counselors and therapists there are to help this growing number. It is also because we are recognizing the fact that the interpersonal levels of existence are of primary importance. Our theoretical background in individual and social psychology has grown sufficiently for us to begin to develop methodologies and concepts that facilitate our working with the problems of human beings on group levels. Along with the group therapy, there has arisen a unique and at times very therapeutic interpersonal approach, given impetus on the West Coast by Virginia

Satyr, viz., Family Therapy.

The Church is being "pushed" to think of interpersonal relationships and to "take its temperature," as it were, regarding its redemptive power or its therapeutic effectiveness. One of the most helpful books on this subject is the newly published work by Dr. Howard J. Clinebell, Jr., Mental Health Through Christian Community.<sup>6</sup> There is almost a sense of competition that some ministers are beginning to feel in the fact that they want their ministries and their congregations to be more open to the therapeutic needs of people. Ministers seem to be increasing in their ability to be counseling sensitive and their effectiveness is beginning to be acknowledged by psychotherapists, where inter-professional communications have developed.

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Howard J. Clinebell, Jr., Mental Health Through Christian Community (New York: Abingdon Press, 1965).

## CHAPTER XI

### THE INTERPERSONAL CHECK LIST

Up to this point it has been taken for granted that there is a good deal of discrepancy between the minister's idealized self-image and the minister as he actually is according to his self-concept, and that there is a large difference between the minister's idealized self-image and the layman's idealization of the minister. I have been assuming that too often the role of the minister is a "role that sickens"<sup>1</sup> and that the parish situation somehow foists this role upon the minister and reinforces it. In order to "check out" these assumptions it is necessary to employ an instrument geared to measure the actualities.

There are many tests and measurement devices that would be helpful in answering these questions. My first consideration was the "Semantic Differential." It seemed a good test in that a variety of categories could be included. The items of meaning which would have to have been included for this study, however, would have needed too much validation. There was too little with which to compare some of the categories I wished to include in the "Semantic Differential" and the connotive meanings of the categories could not have been valid without extensive comparison.

"The Minnesota Multiphasic Personality Inventory" was my next

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Sidney M. Jourard, The Transparent Self (New York: Van Nostrand, 1964), pp. 141-152.

consideration. It seemed feasible for the minister to take the test twice, first marking items related to his self-concept and then marking items which most closely describe his idealized image of the minister. It would also have been possible to have had laymen in his congregation mark the inventory as to how they see the minister in actuality and how they view the ideal minister. Although the M. M. P. I. would yield interesting and useful information, it would be an impractical instrument to use for research of this kind because of its length. In all probability, neither the ministers nor the laymen would take the time to look twice over the 566 items on the inventory without either being paid or becoming defensive and feeling imposed upon.

The instrument which finally seemed most suited to this study was the "Interpersonal Check List," devised by Leary, LaForge, and Suczek in 1959, under the sponsorship of the Kaiser Foundation. It has built into it an applicability to interpersonal situations on five different levels. The three levels used for this study are as follows:

Level I. This level has to do with the social impact of the subject. It measures his overt presentation of himself. In the adaptation of the Interpersonal Check List (ICL) used for this dissertation project, Level I equals the subject's interpersonal role as it is summarized by the observers, i. e., the parishioners.

Level II. This level has to do with the conscious description that the subject has of himself. In the ICL, the ministers' check lists yield this datum. More technically, Level II gives us information regarding the interpersonal motives which the subject attributes to himself (or

to another) in his conscious reports about himself.

Level V. This level has to do with the conscious ideal that the minister has of himself or of what he feels he should be. This is one of the most important aspects of the data, in that we attempted to learn what the idealized image of the minister is. It is on this level that we may come to understand the content of the ministers' "oughtness" or, as we have discussed at length above, the material which comprises his individual "tyranny of the should" and should not.

In the analysis of the data yielded by the ICL study, it must be stated that none of the descriptive terms is an absolute term. All such categories, e. g., self-acceptance and self-rejection, confirming and disconfirming, are poles on a continuum. When it is suggested or stated that a particular subject is self-accepting, it is on the basis of a "more so than not" indication which has been interpreted from the statistical data and the procedures necessary in scoring the ICL. We will be discussing tendencies, such as a minister's being more or less conforming, more or less congruent, etc., between his self-perception and the way his parishioners see him.

It will be helpful to the reader if, before continuing, he will review the contents of Appendices C through F.

#### I. OBSERVATIONS FROM APPENDIX F

##### Self-acceptance — Self-rejection (Table 1, Figure 1)

This is measured by the discrepancy between the Priest's self-description as he sees himself in actuality and the Priest's

description of his ideal.

1. There were seven cases of self-acceptance and seven cases of self-rejection.

2. All of the self descriptions fall on the dominance side of the horizontal axis, six of them fall in the dominance-love quadrant, and eight in the hostility-dominance quadrant. Five fall in the maladaptive range, nine in the adaptive range.

3. The ideal descriptions are scattered, one falling in the dominance-love quadrant, four in the love-passivity quadrant, four in the passivity-hostility quadrant, and five in the hostility-dominance quadrant. Ten fall in the maladaptive range and four fall in the adaptive range.

4. The self accepting priests place themselves and their ideals thus: (beginning with the lowest discrepancies, or what would be considered the greatest self-acceptance)

	SELF	IDEAL
2 <sup>2</sup>	Cooperative-A <sup>3</sup>	Over-conventional-M <sup>4</sup>
8	Narcissistic-M	Competitive-A
3	Autocratic-M	Managerial-A
6	Narcissistic-M	Narcissistic-M
12	Managerial-A	Narcissistic-M
9	Managerial-A	Narcissistic-M
4	Hypernormal-M	Over-conventional-M

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2  
These numbers designate the numbers assigned to each priest and his parish.

3  
"A" following the adjective indicates Adaptive behavior.

4  
"M" following the adjective indicates Maladaptive behavior.

Thus we have the seven self-accepting priests describing themselves in the four adjacent octants:

2 <sup>5</sup>	(competitive-narcissistic)
1	(managerial-autocratic)
8	(responsible-hypernormal)
7	(cooperative-over-conventional)

and describing their ideal in the three octants:

2	(competitive-narcissistic)
1	(managerial-autocratic)
7	(cooperative-over-conventional)

5. The self-rejecting priests describe themselves and their ideals thus: (beginning with the highest discrepancies, or what would be considered the greatest self-rejection)

	SELF	IDEAL
13	Managerial-A	Dependent-M
11	Autocratic-M	Sadistic-M
7	Managerial-A	Self-effacing-A
1	Competitive-A	Distrustful-M
10	Competitive-A	Distrustful-M
14	Competitive-A	Distrustful-M
5	Responsible-A	Dependent-M

Thus we have the seven self-rejecting priests describing themselves in the three adjacent octants:

2	(competitive-narcissistic)
1	(managerial-autocratic)
8	(responsible-hypernormal)

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5

These numbers correspond to the octant numbers as classified in Appendix D, Figure 1.



and describing their ideal in the four adjacent octants:

3	(aggressive-sadistic)
4	(rebellious-distrustful)
5	(self-effacing-masochistic)
6	(docile-dependent)

Six of the self-rejecting priests' ideals fall in the maladaptive categories and another six priests fall in the adaptive categories in their self-descriptions.

6. We might generalize by saying that the self-accepting priests have ideals which lie in the areas more acceptable to society (over-conventional, competitive, managerial, narcissistic) than those areas in which the ideals of the self-rejecting priests lie (dependent, sadistic, self-effacing, distrustful).

7. In all seven cases of self-acceptance, the priest did not describe himself as conforming to the laymen's ideals (cf. Table 6 of Appendix F), was not confirmed by the laymen (cf. Table 2 of Appendix F), and in five cases there was a high discrepancy in the congruence of the idealized priest (cf. Table 3 of Appendix F).

8. Of the seven cases of self-rejection, four did not describe themselves as conforming to the laymen's ideal (cf. Table 6 of Appendix F), were not confirmed by the laymen (cf. Table 2) even though there was a low discrepancy in Idealized Congruence; three did score themselves as conforming to the laymen's ideal, were confirmed by the laymen, and in two of these three cases, there was a high discrepancy in Idealized Congruence.

Confirming - Disconfirming (Table 2, Figure 2)

This is measured by the discrepancy between the Parish's View of their Actual Priest and the Parish's View of their Ideal Priest.

1. Eleven of the parishes disconfirmed their priest. Three confirmed their priest.

2. In the three cases of confirming, the parish ideal lays on the dominance side of the horizontal axis, two in the hostility-dominance quadrant, one in the dominance-love quadrant. All three are in adaptive categories.

3. In the eleven cases of disconfirming, all fall in the passivity-hostility quadrant, nine in adaptive categories, two in maladaptive.

4. All descriptions of actual priests fall on the hostility side of the horizontal axis, nine in the hostility-dominance quadrant, five in the dominance-love quadrant, all fourteen in maladaptive categories.

5. The confirming parishes place their actual priest and ideal thus: (beginning with lowest discrepancies, or what would be considered the most confirming)

	ACTUAL	IDEAL
13	Narcissistic-M	Competitive-A
5	Autocratic-M	Responsible-A
14	Narcissistic-M	Aggressive-A

Thus we have the three confirming parishes placing their actual

priest in the two adjacent octants:

2	(competitive-narcissistic)
1	(managerial-autocratic)

and placing their ideal in the octants:

3	(aggressive-sadistic)
2	(competitive-narcissistic)
8	(responsible-hypernormal)

6. The disconfirming parishes place their actual and ideal priest thus: (beginning with highest discrepancies, or what would be considered most disconfirming)

	ACTUAL	IDEAL
6	Autocratic-M	Distrustful-M
1	Autocratic-M	Self-effacing-A
7	Hypernormal-M	Rebellious-A
9	Hypernormal-M	Rebellious-A
3	Autocratic-M	Rebellious-A
2	Autocratic-M	Rebellious-A
10	Autocratic-M	Rebellious-A
11	Autocratic-M	Rebellious-A
4	Narcissistic-M	Self-effacing-A
12	Hypernormal-M	Aggressive-A
8	Narcissistic-M	Distrustful-M

Thus we have the eleven disconfirming parishes placing their priest in the three adjacent octants:

2	(competitive-narcissistic)
1	(managerial-autocratic)
8	(responsible-hypernormal)

and placing their ideal in the three adjacent octants:

- |   |                             |
|---|-----------------------------|
| 3 | (aggressive-sadistic)       |
| 4 | (rebellious-distrustful)    |
| 5 | (self-effacing-masochistic) |

7. We might generalize by saying that the confirming parishes have ideals which lie in the areas more acceptable to society (competitive, aggressive, responsible) than the areas in which most of the parish ideals fall (distrustful, self-effacing, rebellious).

8. This corresponds to the self-accepting-self-rejecting rating of the priests in that in all cases where the ideal falls in the categories which we tend to accept as "normal" ways of behaving in society (over-conventional, competitive, managerial, aggressive, narcissistic, responsible), the priest accepts himself (his self-description is close to his ideal description) and the parish confirms the priest (their description of him is close to their description of their ideal). It does not follow necessarily that because the parish confirms him, he accepts himself. In fact, the three cases in which the parishes confirmed their priest, the priest is self-rejecting.

#### Idealized Congruence - Incongruence (Table 3, Figure 3)

This is measured by the discrepancy between the Priest's View of the Ideal and the Parish's View of the Ideal.

1. There were seven cases of congruence and seven cases of incongruence.

2. The Priest Ideals are scattered, one falling in the dominance-love quadrant, four in the love-passivity quadrant, four in

the passivity-hostility quadrant, and five in the hostility-dominance quadrant. Ten are in the maladaptive range, four in the adaptive.

3. The Parish Ideals fall eleven in the passivity-hostility quadrant, two in the hostility-dominance quadrant, and one in the dominance-love quadrant. Twelve are in adaptive categories, two in maladaptive.

4. The cases of Idealized Congruence are: (beginning with the lowest discrepancies, or what would be considered the most congruent)

	PRIEST IDEAL	PARISH IDEAL
10	Distrustful-M	Rebellious-A
7	Self-effacing-A	Rebellious-A
6	Aggressive-A	Distrustful-M
1	Distrustful-M	Self-effacing-A
14	Distrustful-M	Aggressive-A
11	Sadistic-M	Rebellious-A
12	Narcissistic-M	Aggressive-A

So, of those priests and parishes which have ideals somewhat close, the priests' ideals lie in the four adjacent octants:

2	(competitive-narcissistic)
3	(aggressive-sadistic)
4	(rebellious-distrustful)
5	(self-effacing-masochistic)

The parish ideals fall in the three adjacent octants:

3	(aggressive-sadistic)
4	(rebellious-distrustful)
5	(self-effacing-masochistic)

5. The seven cases of incongruence are: (beginning with the

highest discrepancies, or what would be considered the most incongruent)

	PRIEST IDEAL	PARISH IDEAL
13	Dependent-M	Competitive-A
2	Over-conventional-M	Rebellious-A
8	Competitive-A	Distrustful-M
9	Narcissistic-M	Rebellious-A
5	Dependent-M	Responsible-A
4	Over-conventional-M	Self-effacing-A
3	Managerial-A	Rebellious-A

So, of those priests and parishes who experience incongruence in their ideals, the priests' ideals fall in the octants:

2	(competitive-narcissistic)
1	(managerial-autocratic)
7	(cooperative-overconventional)
6	(docile-dependent)

The parish ideals fall in the octants:

2	(competitive-narcissistic)
4	(rebellious-distrustful)
5	(self-effacing-masochistic)
8	(responsible-hypernormal)

#### Actual Congruence - Incongruence (Table 4, Figure 4)

This is measured by the discrepancy between the Parish's View of the Actual Priest and the Priest's Self-description.

1. There were two cases of incongruence and twelve cases of congruence.

2. In all cases, the self-descriptions by the priests and the description of the priest by the laymen fall on the dominance side of

the horizontal axis, the majority falling in the dominance-love quadrant.

3. The two cases of incongruence are: (beginning with the highest discrepancy, or what is considered the most incongruent)

	PARISH ACTUAL	PRIEST SELF
4	Narcissistic-M	Hypernormal-M
2	Autocratic-M	Cooperative-A

#4 is the only priest who is self-deceiving (cf. Table 5) and #2 is the only priest whose parish does not have empathy toward him (cf. Table 7).

4. In all cases of congruence, the priest and parish descriptions fall in the three adjacent octants:

2	(competitive-narcissistic)
1	(managerial-autocratic)
8	(responsible-hypernormal)

The parish's descriptions all fall in maladaptive categories. Of the priests' self-descriptions, eight fall in adaptive categories and four in maladaptive.

#### Self-perception - Misperception (Table 5, Figure 5)

This is measured by the discrepancy between the Priest's description of How the Parish Sees Him, and the Parish's Actual Description of the Priest.

1. There was only one case of misperception.
2. All cases fall on the dominance side of the horizontal

axis, the majority in the dominance-love quadrant.

3. All descriptions of priest by laymen are in the maladaptive categories.

4. Of Priest's description of How the Parish Sees Him, twelve fall in maladaptive categories, two in adaptive.

#### Conformity - Nonconformity (Table 6, Figure 6)

This is measured by the discrepancy between the Parish's View of the Ideal Priest and the Priest's Self-Description.

1. There are three cases of conformity, eleven cases of non-conformity.

2. The parish's ideals fall: eleven in the passivity-hostility quadrant, two in the hostility-dominance quadrant, and one in the dominance-love quadrant. Twelve are in adaptive categories, two in maladaptive.

3. Of the priest's self-descriptions, all fall on the dominance side of the horizontal axis, six in the dominance-love quadrant and eight in the hostility-dominance quadrant. Five are in maladaptive categories and nine in adaptive.

4. The eleven cases of nonconformity are the same eleven parishes whose ideals fall in the passivity-hostility quadrant, and the same eleven parishes who disconfirmed their priest (cf. Table 2).

5. The conforming priests were: (beginning with the lowest discrepancies, or what is considered the greatest conformity)



	PARISH IDEAL	PRIEST'S SELF
5	Responsible-A	Responsible-A
14	Aggressive-A	Competitive-A
13	Competitive-A	Managerial-A

Thus, we have the parishes scoring their ideal in the three octants:

3	(aggressive-sadistic)
2	(competitive-narcissistic)
8	(responsible-hypernormal)

The conforming priests score themselves in the three adjacent octants:

3	(aggressive-sadistic)
2	(competitive-narcissistic)
1	(managerial-autocratic)

It is to be noted that these are the same three priests who are confirmed by their parishes (cf. Table 2).

6. Nonconforming priests were: (beginning with the highest discrepancies, or what would be considered the greatest nonconformity)

	PARISH IDEAL	PRIEST'S SELF
3	Rebellious-A	Autocratic-M
11	Rebellious-A	Autocratic-M
4	Self-effacing-A	Hypernormal-M
8	Distrustful-M	Narcissistic-M
6	Distrustful-M	Narcissistic-M
9	Rebellious-A	Managerial-A
7	Rebellious-A	Managerial-A
2	Rebellious-A	Cooperative-A
1	Self-effacing-A	Cooperative-A
12	Aggressive-A	Managerial-A
10	Rebellious-A	Competitive-A

Thus, we have the eleven parishes scoring their ideals in the

three adjacent octants:

3	(aggressive-sadistic)
4	(rebellious-distrustful)
5	(self-effacing-masochistic)

while the priests score themselves in the four adjacent octants:

2	(competitive-narcissistic)
1	(managerial-autocratic)
8	(responsible-hypernormal)
7	(cooperative-over-conventional)

#### Empathy - Misunderstanding (Table 7, Figure 7)

This is measured by the discrepancy between the Parish's View of How their Priest sees himself and the Priest's Self-Description.

1. There was only one case of misunderstanding.

2. All of the priest's self-descriptions and all of the parish's views of how their priest sees himself, fall on the dominance side of the horizontal axis, the majority falling in the dominance-love quadrant.

3. Number two, the only case of misunderstanding, or low empathy, on the part of the parish toward the priest is also the priest with the lowest discrepancy in self-acceptance (he accepts himself to a greater degree than do the others). He sees himself in the cooperative (adaptive) octant, while his parishioners think he sees himself in the autocratic (maladaptive) octant.

## II. ASSESSMENT OF THE RESEARCH PROJECT

Before commenting on the results of the research, some mention

should be made of the difficulties with and the reliability of the instrument and procedure used.

### The Interpersonal System

Nearly all non-interpersonal aspects of behavior are omitted from the interpersonal system of psychology. These omissions include physiological factors - a person's height, weight, mannerisms - and sociological factors such as political and cultural attitudes. Other important variables have been omitted, e. g., intelligence, interest patterns, and such highly individualistic variables as sensations and perceptions.

What is left, then, for the interpersonal system to include?

In Timothy Leary's own words,

We are concerned, therefore, with a limited sector of the wide circle of human behavior. We concentrate simply on the way in which the individual deals with others — his actions, thoughts, fantasies, and values as they relate to others. In addition to restricting our attention to interpersonal activity, there is a further qualification. We cannot hope to include the entire range of the individual's social behavior, but will apply most of our energies to the task of understanding and predicting the subject's interpersonal behavior in one specific environmental context — his relationship to a psychiatric clinic.<sup>6</sup>

In this study the Interpersonal Check List has been related to a specific environment other than the clinical one, viz., the parish environment. In measuring various aspects of the interpersonal

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Timothy Leary, Interpersonal Diagnosis of Personality (New York: Ronald Press, 1957), p. 6.

relationships between specific ministers and their specific congregational members, only conscious perceptions have been used. No means of diagnosing unconscious material has been included.

The reliability of a self-description inventory is increased by the use of a large number of items. The Interpersonal Check List embodies one-hundred-twenty-eight inter-related items, which is a substantial number. Reliability coefficients of some of the better-established self-description inventories are usually found to be between .75 and .85.<sup>7</sup> This is considerably lower than the reliability of good aptitude and achievement tests, which usually are found to have a reliability coefficient between .85 and .95.<sup>8</sup> The ICL has a reliability coefficient of from .73 to .78.<sup>9</sup> This reliability factor tells us that there is sufficient validity to the check list to make it usable, but that the results and the interpretations extrapolated from the data must be made with caution.

A strength of the ICL is in the fact that the correlations between interrelated variables may be made readily. "For example, adjacent variables on the circular continuum are more closely related than nonadjacent" variables.<sup>10</sup> The layman may use this check list,

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Jum C. Nunnally, Jr., Tests and Measurements (New York: McGraw-Hill, 1959), p. 331.

8

Ibid.

9

Timothy Leary, "Multilevel Measurement of Interpersonal Behavior" (Berkeley: Psychological Consultation Service, 1956) p. 16.

10

Ibid.

because of the schematic and self-explanatory way the circular grid is designed (cf. Appendix D, Figure 1), with relatively little sophistication in psychometrics.

Another strength in the use of the ICL is that it measures adjustment-maladjustment factors in interpersonal relationships. This will tend to increase its validity over, say, an inventory which attempts to measure social traits, i. e., what is "friendliness" and is the person "honest," et cetera.<sup>11</sup>

There are some language difficulties inherent in the ICL, and this seemed to be especially the case because of the kind of population used in this study. It seemed somehow repugnant to the parishioners that they should even be asked to check such items as "dictatorial." Some of the less blatantly belittling items were checked, but the parishioners rarely marked intensely negative descriptive items. Of course, one reason for this may be that they see their priests as being "swell all 'round fellows."

### The Procedure

The procedures used in administering the Interpersonal Check List undoubtedly resulted in some skewing of the results. Although it is difficult to ascertain in which direction the skewing tendencies might have gone, there is little difficulty in seeing the causes.

For instance, there was no way of exerting psychological

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<sup>11</sup>

Nunnally, op. cit., p. 332.

pressure upon those who were asked to participate in order to get them to respond. Those who responded did so voluntarily. This is an advantage in the fact that there were no obviously resistant participants but a disadvantage in that there was no way to control the selection of a variety of participants. It brings up the question that perhaps the volunteers are part of an unusual minority group, e. g., are the ministers who participated in some ways less defensive, more self-disclosing, and perhaps "healthier" than those who refused or simply neglected to respond, or are their reasons for volunteering related to some sort of pathology?

The fact that the ICL's were handed to the parishioners by their ministers rather than by an uninvolved party may also have skewed the data. However, there was anonymity built into the procedure in the fact that the priest and his laymen were designated by code and the check lists were returned, unsigned, directly to me in self-addressed, stamped envelopes. This anonymity logically should have increased the subjects ability to be candid. Indeed, it seems that optimal candor was manifest as evidenced not only by the data obtained but also by the parishioners' written comments about the minister, the church and the check list itself.

### III. EVALUATION OF THE DATA

It is obvious that the experimental sample in this project is too small for any substantial judgments to be made. The central tendencies are simply straws in the wind. This is not to say, however,

that the results are not interesting and perhaps revealing, if interpreted with due caution.

### Self-acceptance

One of the most interesting results from the ICL study indicates that whether or not the priest is self-accepting seems to depend upon the area in which his idealized image falls. All of the self-accepting priests have ideals which fall in the over-conventional, competitive, managerial, and narcissistic octants. These seem to be qualities which are not overly threatening to us, which society (if we may use that general term) does not seem to question. There is an indication here that the priest is complying or, perhaps, his ideals are conditioned to be congruent with socially acceptable ideals. It also may indicate that there is a basis for self-acceptance when the priest knows (somehow) that everyone thinks he is a "good guy," which would be indicated by the over-conventional tendencies. (cf. Appendix F, Table 1)

The counterpart to the self-accepting aspect is the confirming aspect. It may be more accurate to say that the confirming aspect is complementary to the priest's self-acceptance. It seems that when the parish's ideal falls in the more socially acceptable range (competitive, responsible, aggressive) they confirm their priest (that is, they rate him as close to their ideal). It does not necessarily follow that because the parish confirms the priest, he accepts himself. In fact, in the three cases of conformity, the priests are

self-rejecting. These three cases are also the only three who scored low discrepancies on conformity, i. e., their description of themselves fell close to their parish's ideal. The eleven cases of disconfirming, all falling within the passivity-hostility quadrant, are also the same cases in which the priest did not conform.

### Assumptions Unsustained

The assumption that there is a large discrepancy between the idealized self-image of the minister and his actual self-image was not born out in the data derived from the use of the ICL. Neither was the assumption that the ideals of the laymen and the priest's ideals would be poles apart. In this study, it was determined that the congruence-incongruence ratio was one to one. In other words, seven of the priests held congruent idealized images with their laymen and seven held incongruent idealized images. The fact that the ideals of the priest and his parishes are close or far apart does not seem to have much bearing upon the self-acceptance or self-rejection of the priest, although it might be noted that five out of the seven self-accepting priests experienced incongruence between their ideals and those of their parish. This means then, that of the seven self-rejecting priests, five experienced congruence between their ideals and the ideals of the parishioners. The priests' ideals are scattered in all quadrants of the grid while the parishioners' ideals seem to cluster (eleven of them) in the passivity-hostility quadrant. (cf. Appendix D, Figure 2)



### Self-perception

Under self-perception is another interesting category. Priest's seem to "size up" the situation with remarkable accuracy. Only one case out of the fourteen indicated misperception. However, it may be indicated from the data that the priests may not be aware of those areas in which they do experience a high discrepancy or incongruence with their parishioners (either in the actual or the ideal dimensions). (cf. Appendix F, Table 5)

### Empathy

The last category is one which indicates empathy. From observation I had assumed that there was not much understanding between laymen and priests on this level. But, out of fourteen priests included in this study, there was only one case of misunderstanding. (cf. Appendix F, Table 7) Perhaps empathy on the part of the parishioners, even when there are discrepancies in other areas, is the thing that keeps the whole parish going.

### Lay Support Indicated

I think that the hypothesis may be made that parishioners will "build up" their priest and somehow keep him supported at the expense of their own ideals of how the priest ought to be. There ought to be a significant conflict in most of the parishes studied, if we are logical in interpreting the data. But the conflict does not seem to

exist, or, at least it is not conscious or overt. It may be said that parishioners are probably protective of their priests. Perhaps they forgive him for falling short of their idealized image of the priest. Another possibility is that they do not expect their priest to be ideal, but rather adjust to his foibles with condescending attitudes.

#### Authenticity Eludes the ICL

One thing that may be concluded from this research instrument and from our procedure is that we cannot measure the degree to which a man is authentically himself. We cannot measure whether or not the minister is even concerned with questing after authenticity. It would seem that authentic being is a highly subjective quality of being which may elude testing instruments. However, I have the conviction that the man who is more rather than less authentically himself will be able to make others take notice of him, of themselves, and of the faith which enables him to search for authentic being in relationships with others.

#### Further Study Indicated

One of the values that the data may yield is that someone will be stimulated to use this study as a stepping-stone to a more comprehensive one. Certainly a great deal needs to be done in this line if we are to understand the reasons why there is such a quantity of illness among the clergy — physical illness and evident emotional stress alike. On the basis of what has been learned from this study and some

of the interpretations of that data that may cautiously be made, there is every reason to suggest that further, more elaborate, better controlled, and more expensive research is indicated.

A paper recently has been mailed to members and associates of the Episcopal Church's Committee on Mental Health, a group constituted of psychiatrists, psychologists, clergymen, and laymen, which says the following:

In evaluating a person as to his suitability for the priesthood or the ministry, we are still searching for workable norms, because there has been little study of a psychiatric or psychological nature of those clergy who are performing now in an acceptable or exceptional fashion. It may be the case that with the interested cooperation of the clergy at all levels, such studies can advance our understanding of the personality characteristics which contribute the most to the profession. Lacking such studies, we have had to assume...<sup>12</sup>

The point is that such studies are lacking. Further research is an indicated need.

#### Suggestions for Further Research

Data yielded from this application of the Interpersonal Check List indicate further usefulness from this instrument. Responsible suggestions for future, refined research should be included here.

1. The entire sampling should be more extensive. At the very least, twenty parishes should be sampled. This number would provide

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Grace Harris Hill and Theodore A. Hill, "Communication on the Selective Process," Committee on Mental Health of the Clergy, Episcopal Church in the U. S. A., December, 1966, p. 1.

raw scores which could be adapted for computer correlations and more data could be obtained through the use of a computer. The computer at the University of California at Los Angeles is available for this kind of research. The use of that computer facility may be arranged for through professors in the Claremont Graduate School and by coordinating the research project's computer requirements with the key punch and teletype service at Harvey Mudd College in Claremont.

2. More parishioners should be asked to participate in the study. There should be a minimum of thirty parishioners responding with completed check lists. Preferably, forty parishioners in each parish would participate. This would tend to minimize the possibility of skewing the results. It would provide a sampling large enough so that individual check lists, when reactions are extreme, do not tend to overly influence the raw scores compiled from all of the check lists from a particular parish.

3. There is little indication that the middle column on this particular adaptation of the ICL was useful. There is some indication that the middle column was confusing to many of the parishioners and to some of the ministers. Thus, it would be a refinement of this use of the ICL if the priests were not asked to check items on how they feel their parishioners see them and to omit also the request that the parishioners check how they feel the priest sees himself. The data which we have here interpreted to indicate empathy then would not be a part of this study. There are ample problems with interpreting the data from this column on the ICL to suggest that it be eliminated from

a study such as this.

4. The administration of the ICL should be handled in more of a person-to-person manner. One suggestion is that the researcher should interview the priest and have the ICL completed in the course of the interview. The subject of the interview should include the reasons for the study, the confidentiality and anonymity of the data yielded by the study, and the comments made by the priest regarding the study itself and its contents should be encouraged and noted.

The parishioners' completion of the ICL would be accomplished most efficiently if the parishioners were gathered together for the sole purpose of participating in the study. Though it would be expensive to do so, the researcher or research group could inform the parishioners that for each participant in the study, \$2.00 would be paid to the parish or put in one of the prized parish funds. Each parish has an annual parish meeting. It might be feasible to accomplish the parishioners' phase of the ICL during an allocated fifteen or twenty minutes of an annual parish meeting or some similar function where the most interested, active members of the parish are present.

5. A follow-up visit or communication by mail should be promised to the priest who participates in the study. After the data is compiled and interpreted from his parish, the researcher should provide the priest with feedback from his participation in the study. Out of the priests who participated in this study, at least three have indicated an interest in the results from their ICL and the data which

was obtained from their parishioners. This feedback is helpful to the minister and encourages him to further evaluate himself and his professional role.

6. To carry through with these suggestions, research funds would be required. The Episcopal Church's Committee on Mental Health would be one starting place in attempting to obtain these funds, once a research plan was formally established and able to be presented in written form. Each major denomination has a committee similar to that of the Episcopal Church. For research to be accomplished within these denominations and for interdenominational research, these committees or boards should be the first persons to be contacted.

7. It would be of benefit for the researcher if he (or the research group) had diocesan approval and backing in carrying out the study. Perhaps the most practicable way for this to be handled in the Episcopal Church would be for the Bishop of the Diocese to provide the researcher with a letter of introduction. If the research is to be accomplished on a national scope, as was the case in the research for this dissertation, it might be most practicable for the Episcopal Church's Committee on Mental Health to provide an official letter of purpose and introduction for the researcher or for his group.

8. Ideally, the ICL should be used in conjunction with another instrument. Because the Interpersonal System of Diagnosis has already

employed the Minnesota Multiphasic Personality Inventory and Timothy Leary<sup>13</sup> has written at length about the combined use of the ICL and the MMPI, this combination of instruments would be a sensible beginning for future researchers to consider.

9. My final suggestion has to do with generalizing the study of the actual and idealized self-images of ministers and other professional men. It would be interesting and helpful to work with an interdenominational population in a study such as this. It also would be worthwhile to work with a population which would include men of other professions, e. g., men of the medical, legal, and educational professions.

In further study involving the Interpersonal System, the researcher or researching group will find it necessary and helpful to thoroughly evaluate the design of their procedures in the light of their purposes, hypotheses, population, finances, and other relevant variables. The above nine suggestions have been culled from observations pertaining to this particular study and from frustrations attendant with it.

#### An Elaborate Study

Suggestions for an elaborate study cannot be gone into at length in this dissertation. However, I suggest that it would be

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13

Timothy Leary, Interpersonal Diagnosis of Personality (New York: Ronald Press, 1957), and "Multilevel Measurement of Interpersonal Behavior" (Berkeley: Psychological Consultation Service, 1956).

helpful to employ the ICL in a program of intensive group psychotherapy for clergymen. The procedure for such an investigation would be involved, but I am certain that the results would be impressive and constructive.

In brief, a procedure might be similar to the following:

1. Invite six to eight clergymen to participate in, say, an arbitrary ten-month program of intensive group psychotherapy. By intensive I mean that they should meet at least once every other week for approximately four hour sessions. The group should be led by a qualified psychotherapist who is familiar with the problems of clergymen and their peculiar roles.

2. At the outset of the life of the group, the ICL together with another instrument, say, the Q sort technique, should be administered to each member. It might be helpful not to divulge the results of the ICL and the other instrument until the end of the group's life. Another consideration should be whether or not to divulge the test information to the group psychotherapist until the end of the ten-month group program.

The ICL columns should include the actual self image and the ideal self image. There should be four Q sorts made by each member of the group, as follows: (1) personal real self, (2) personal ideal self, (3) professional real self, and (4) professional ideal self. The parishioners of each clergyman would be asked to rate their minister on the ICL in terms of how they see him in actuality and the way they see he should be, i. e., their idealizations of the minister.



3. At the end of the ten-month program of group psychotherapy, the same procedure would be followed with the use of the ICL and the Q sort procedures. As for the parishioners' phase of the ICL study, it would be logical that it should take place from three to six months after the clergymen had terminated with the group therapy program to allow sufficient time for the ministers' manifest changes (if any take place) to be experienced by the parishioners.

One of the hypotheses in this study would be that the clergymen who participated in the ten months of intensive group psychotherapy would have a significantly higher correlation between their professional real self image and their professional ideal self image. And, further, their parishioners would be able to detect and rate them in regard to evident changes. The correlations between the first and the last tests would be measured by simple "t-test" methods.

There is versatility in the applications to which the ICL may be put. It may be used interpersonally between the clergyman and his parishioners. It also may be used diagnostically and intrapersonally, e. g., the clergyman may rate his idealized self image and his actual self image as well. If the clergyman could have the benefit of seeing that what he thinks is humility in himself is actually, say, masochism and a neurotic degree of self-effacement, he then has an opportunity to use the diagnosis to re-evaluate himself and perhaps use it for personal change. Another example of what we may recognize through the use of the ICL is that what a minister may think is the ideal minister can be graphically shown to him to be psychologically and

interpersonally destructive. If the minister can be helped to see this, he may be more easily helped to let go of the neurotic, oppressive, tyrannizing aspects of the idealized self-image.

## CHAPTER XII

### AN ILLUSTRATIVE PLAY

As a means of gathering together what has been said and quoted about the interpersonal relationship, the idealized self-image and the search for authenticity, especially as related to the clergyman, I turn again to a literary source for illustration. A recent television play, The Priest,<sup>1</sup> by Robert Crean, states quite poignantly the dilemma of a person with a static ideal in a rapidly changing world. The tyrannizing effect of the "should" upon the priest is dealt with effectively.

The play provides a clear-cut example of how an authentic being cannot go unnoticed even when he is not physically in sight; and how that authentic person unpremeditatedly becomes the doer, the authority, the master (Greek roots of the word authenticity), simply by confronting the person whose being hangs on static, immovable ideals.

The importance of committing oneself to the search for authenticity before embarking upon it is brought out. Stress is placed upon how individual in nature is the quest for authenticity and yet how necessary is the interpersonal relationship while questing.

Although the priest who is the subject of this play is Catholic, he could have been an Episcopalian without any other important changes having to be made in the story. The particular ideals, self-images

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1

Robert Crean, The Priest, An NBC-TV Production, National Council of Catholic Men, New York, 1966. Available in manuscript form.

and self perceptions which prove to be his stumbling blocks are the actual stumbling blocks of many priests in the Protestant Episcopal Church in the U. S. A. today.

### The Priest

The time is the present.

The story is about a Catholic priest, twenty years ordained, who has gradually become disillusioned (in much the same way as described in Bernanos's Diary of a Country Priest).<sup>2</sup> His dis-ease culminates by his collapsing at Lourdes, while on a pilgrimage with some of his seminary classmates. After his collapse, he is taken to a hospital in France. (My association with the hospital is that of the great fish that swallowed Jonah, an association which would be interesting to pursue in elaboration.)

He thinks the sins of youth are little, but realizes that we carry great weight of shame all our lives. He feels in a way inferior to his classmates.... "There are four monsignors. There is one Bishop.... Connors is dead." He is haunted by Connors, a priest he had known since they were young and who died from pneumonia while marching for some cause. Of Connors, he says (speaking to Christ).... "He went wrong. He couldn't accept obedience. That's essential. Of course, I tried to straighten him out, but Connors wouldn't listen.

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2

George Bernanos, The Diary of a Country Priest (New York: Doubleday, 1954).

He listened to some voice somewhere that...."

Although the hospitalized priest envies the monsignors, he is bothered by their "small talk" and what he describes as their "monsignor talk."

Connors appears to him on the Mount of Transfiguration. In a sense, this seems to be a confrontation by Connors. Through Connors and the dramatic appearance, the priest is confronted with authentic being. The priest passes out.

Connors continues to come to the priest while he is in the hospital. It seems that Connors is the glimmering hope of authenticity within the priest, trying to shake the inauthentic self loose from his tyrannizing ideal. The words and phrases which seem to sum up his ideal image are as follows: first of all, it was known by his mother that he was going to be a priest, at least this was a certainty by the time he was thirteen. His parents think of him as a "statue with a halo around [his] head." Second, it has been deeply entrenched in the boy that he must be obedient. His view of authority is that which will make people "sit up and take notice" and which will make them "do something." He knows himself to be "chosen" by God. He wants to be respected and obeyed simply because he is a priest. He must be Christlike, a protector and preserver of the faith. He must be ambitious for Christ. He must be Christ's representation on earth. His education must be superior to that of others. All of his acts must be marked by civility. He must be a shepherd. "That is what a priest is for... to offer the holy sacrifice of the Mass and to spread

the word of Christ; to serve his people..., " and the qualifications he has for himself in order to serve are altogether altruistic. He must give up everything for the love of Christ. The Church has the only way; there is no other. He was taught that his parishioners were to be beautiful and yet a nest of simple folk. They would require a shepherd. The priest wanted to live in the stable with Mary, Joseph, and the Holy Child. In the stable he could be set apart from the world. Consistent throughout all of his idealizations was the knowledge that "there is only one kind of priest" and to be anything other than that kind was to be no priest at all. Finally, sacrifice was the essential mode to being for the priest. He had to sacrifice.

The priest's ideal is static. It consists of a fixed idea which he worships. (For an explanation of this process, refer to the concepts held by Karen Horney.)<sup>3</sup> His ideal and the Church are synonymous, and when the system of the Church begins to fall apart, his ideal image begins to fall apart and he is left floundering. Like Snoopy...if his ideal crashes while he is still under it, tyrannized by it, he will be crushed into nonbeing. He must make a decision to be. This he is doing in the hospital.

He wants to go back to the "simplicity of youth," when his ideals were clear cut, when the Church was "cut and dried" for him. Then he could accept himself because his ideal was all laid out for

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Supra, p. 160ff.

him and all he needed to do was to "climb the steps of the system" in order to reach that ideal. Then he could also be accepted by significant others. His mother (as she appears to the priest in an hallucination) says, "There is a look, you know, to a newly ordained priest. A glow. As if they still heard angels..... When they say Mass sometimes they weep. They can't believe what's happened to them. They can't believe they can hold God in their hands. And so they have this glow." Stunned, she exclaims, "I am the mother of a priest." This is not only the mother's view, it is exemplary of the halo-effect which some laymen have in their image of the priesthood. Going back to the simplicity of youth would be going back to a time when his mother did not attribute a "glow" to him. After being ordained for twenty years and after the disillusionment which has brought him to the hospital, the priest knows the glow does not last. He is disillusioned and has been looking for an answer within his ideal, the Church. When that ideal begins to change shape, he is shaken. His first line of defense is to yearn to go back to a previous time of apparent adjustment. He says the following:

The Church has changed. The people have changed. The Structure is falling apart. And I'm the victim... It was all so clear. In my youth, it was clear... I want what I lost.... or I can't go on being a priest! [And further in the play] I want things.... things to be as they were.... I want to be well and go back to the people and have them tell me they are my people. I want to be... as I was when I first said Mass for my mother and my father.... And I knew every step of the rubrics and every particle of the law.... I want to be a priest as I dreamed it would be to be a priest... But now — the world is a complexity. And I am as complex a man as any of them. That's an awful thing to learn. (pt. 1, p. 26 of the mss)

In reply to the priest's plea to go back to that time and space where he imagines that everything was smooth, the nun attending him says, "From here, you may only go forward..... Look outside, Father." "It's spring," she reports, attempting to direct him toward the new, budding life outside his hospital window.

The priest emphasizes how hard he has tried, "...I have tried to be a good priest. I have done what I have been trained to do... But I am troubled. Whether the trouble is with me or with you [indicating his parishioners], I am in danger of losing everything I believe in." The nun continually responds by telling him to enjoy spring. In telling him to go forward from where he is, she is guiding him (if he accepts) toward renewal and perhaps toward conversion.

The priest, through the prodding of the authentic Connors, who seems to be the Christ-figure, comes to realize that his clerical collar does not shield him "from all doubts and all the lonely sufferings which the flesh is heir to." The priest realizes that he wants and needs the love of his people, that he must enter into dialogue with them where they are, not where he is. We have here a reminder of the thoughts which Kierkegaard expressed, viz., that we must meet the other where he is, even if it means self-conscious deceitfulness on our part.<sup>4</sup> Connors says to him, "He is risen! He is, for heaven's sake, the God of intelligence and grace and goodwill. His people are learning intelligence and grace and goodwill. And unless we move with

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<sup>4</sup>  
Supra, p. 91ff.



them...We are not with Him!"

He is searching to find the way, his way. He wants to find a way to be a priest, for that is still what he wants. However, he knows he cannot do it the way he has been, and he knows he cannot do it Connors' way, for he is not Connors. Connors says, "I sought a way and when I found it, I followed." And Connors then admonishes the priest, inviting him to find his own way. In this exchange with the authentic personage of Connors, the Christ-figure, we are able to see clearly that the way to authentic being is unique for every individual. There can be no imitation that will suffice. No other person's adjustments to life will enable us to live without finding our own adjustments. No one else's avenues to creativity will be identical with the avenues which another must find.

In one conversation the priest refers to the one clear and concise way of the Church. Connors replies to him the following:

You are not talking about the Church. The Church is people of many ways and a multitude of conclusions, united in Faith. You are speaking of one man, Father...yourself... One man who finds that reality is trembling and shifting through his mind. That his thoughts will not remain firmly cemented in place. That when he reaches out to re-measure the universe, it trembles under his touch.

The priest asks, "Are you calling me mad?"

Connors replies,

I'm calling you a human being, who — like every other human being — is terrified by uncertainty, who shuts his eyes. And hopes like a child that things will stay as they must be! As he planned them!

With the realization that "The priesthood does not automatically make a man self-less!" the priest decides to leave the hospital

to try again in his own way.... As he leaves the hospital, the following dialogue takes place:

Connors: Father, do you know how good a man you are?

Priest: No...No!

Connors: But you are a good man. And I want you to go out for me. To go out, and prove that your prayers and mine were not selfish. In your "own way," Father... (A pause) I'd stay with you gladly, if it would help. And you could badger me, and shout, and blame the confusions of the world on such as me... if it would help. But it's time to leave here.

Priest: No... (A car horn in the distance)

Connors: There's a car.

Nun: (Entering) Father, the driver is waiting.

Priest: Yes, yes... (Calling out quietly) Are you coming?

Connors: Do you want me?

Priest: No, no I'll try alone — "my own way"... goodbye...Connors..

Nun: Father, there's no one there. (The priest looks around him) There's only you, Father.

Priest: Yes... (A pause) Did you call me Father?

Nun: I've always called you Father.

Priest: Say it again.

Nun: Father.

Priest: Please... Again.

Nun: Priest

Priest: Again.

Nun: Man.

Priest: Again.

Nun: Servant.

Priest: Yes... I like the sound. (They are back in the hospital room) Did I pack my collar, Sister?

Nun: (Holding it) Here it is.

Priest: Yes... Yes... (He puts on the collar) And the driver is waiting?

Nun: Yes, Father.

Priest: I'm ready, Sister. (He crosses to the door to leave the hospital)

Nun: God bless you, Father.

Priest: (At the door) Sister, I must thank you. Quite a place you have here. What is it called?

Nun: It's called Our Lady's Shelter.

Priest: Yes, yes. Of course. Goodbye, Sister... (The priest exits. The nun begins to tidy up the room. There is a knock at the door)

Nun: Come in. (A young man stands at the door. He is a priest and is weary)

New Priest: I was told this is my room.

Nun: It's almost ready, Father.

New Priest: I'm very tired.

Nun: I know, Father.

New Priest: I wish you wouldn't call me that... (He hesitates) I may not..... be a priest.

Nun: Of course. Open the window, will you Father? And look outside. (As the priest does) Do you see a small house at the end of the grove?

New Priest: Yes, Yes! It was my home.

Nun: And the trees are all in blossom, aren't they Father? You see, it's almost spring, Father. Enjoy the gift of spring... (The nun goes to the door. The new priest continues to stare out the window)

The Play Ends

### Conclusion

As it could have been with Snoopy in his doghouse, trapped in the sickening condition by the threat of nonbeing, the priest in Robert Crean's play could have stayed in the hospital and he could have chosen the way of death and illness by attempting to go back to some idealized, previous stage in his life. But the priest was helped to make a "leap of faith" when he left the hospital, accepting his humanity and his identity as a priest for the first time in his life. The priest's turning from illness to life is demonstrated by Mr. Schultz's cartoon when Snoopy gathers himself together in spite of his fear and trembling and darts from the doghouse. We can imagine the fear and trembling of the priest when the risk of accepting the renewal of his personal spring was faced and acted upon. The Christ-figure, Connors, had shown him the way from illness to life. In a sense, Connors was saying to the priest, "I am the Way." For the next dispirited priest, and the next as man continues his transformations, there will be soul-searching decisions to accept or reject a renewal. And each man's Way will be a different and personal one.

## CHAPTER XIII

### CONCLUSION

#### Man Has Come of Age

Civilized man has emerged from transformations of no consciousness and tribal consciousness into a relatively new and not fully realized emergent of self-consciousness. We are still in the stage of human transformation which may be called the age of individuation. This evolutionary view of man is essential to an adequate evaluation of our present needs as a civilization and as Christians. Yet we cannot look to any other age of history and find wholly relevant models for our times. Man in our time is man come of age and he lives in a world come of age.

The upheaval which is going on in this century is adding to the urgency for men to quest for authentic lives. The world has always undergone change and transformations. However, the relative rate of change and transformation is incomprehensibly swift in our time and we are more aware of the events than man has ever been before. Picture two global maps of the world. One is the size of a basketball; the other is the size of a ping-pong ball. These spheres would represent, in travel and communication time-distances, the relative sizes of the world from the circuit-riding days of the earliest, rural American preachers to the present era of jets and Telstar satellites. Add to our shrinking world a population growth that will double the present population by the year 2000; the 1966 figures show that 180,000

earthlings are being added to the family of man each day. With just these two facts of time-distance and population growth in mind, it is not difficult to imagine that each of us today meets with more people in a year than a feudal serf met in his lifetime. I suggest that the polarities of the tension confronting us today are utter dehumanization on the one pole and utter authentic being on the other. To be human within this increasing tension will entail a self-conscious questing after authentic selfhood. To escape and gain victory over the dehumanizing tension of becoming merely components in an highly mechanized and rigidly organized society, we must seek to learn what it means to be authentically ourselves as a part of the family of man.

#### The Urgent Call to Authenticity

The thesis of this dissertation is that there is an urgent need for men to learn what it means to quest for authenticity in their lives and through their interpersonal relationships. The burden of calling men to this quest falls especially upon that radically new emergent in the transformations of man, the Christian man. The Christian is called to be what he truly is as a person, i. e., to be a man, to be human. Especially for the Christian, the call to authenticity is a call from narcissistic living. It is paradoxically a call to oneself while at the same time being a call out of oneself to others. To be oneself as a Christian, as a fully human being, is to affirm oneself as a part of the family of man. The authentic person cannot be detached from social roles and interpersonal relationships and

truly be himself.

The uniquely Christian ministry may be carried out most dynamically in that minister who self-consciously takes it upon himself to risk the quest for authenticity in our midst. The man who is a pilgrim on the quest for authenticity within the Christian community is providing a model for the uniquely Christian ministry in our time. The word "authenticity" connotes action and doing as a master, an original, authoritative individual who manifests clarity in being a person. For the Christian, the clarity of being is special in that it involves a transparency to God, the ground and author of being. As the mediator or the agent of reconciliation is a doer, the authentic person is also an acting person who is acting out of those depths in himself that are central to his individuality. As the most ancient forerunner of the contemporary priest was the watchman who announced the rising of the sun on special occasions, the priest in our time is called to be a watchman. The priest is called to watch for, announce, and celebrate in the Eucharist that radically new emergent who is identified in Jesus as the Christ. The priest is called to seek identity with Christ by grace through faith in being authentically himself. The priest in our time is called to be a watchman for authentic being and to announce it and celebrate this new emergent in man when he experiences and recognizes it.

#### Freedom Within the Via Media

In order to develop this thesis, I have narrowed the context of

the Christian ministry to that of the Episcopal Church. It has been an important idea in this study that the Episcopal Church provides the minister with both a greater need to be authentic and more freedom to be authentic than do other branches of the church. The ethos of the Episcopal Church involves the via media.

The via media is an interesting and descriptive phrase. It describes the middle way or the middle ground. It also carries with it the meaning of mediation. To mediate is to perform a conciliatory, conveying, communicating function. An archaic meaning of the word "mediate" has to do with forming a connecting link and being in the middle. It means to interpose between parties in order to reconcile them or interpret them to each other. A further development of what it means to mediate is to bring accord out of a situation and between people by acting as an intermediary. These are the dynamic meanings of the word "mediate." To think of the via media in static terms simply is to conceptualize passively being in the middle. In the case of the Episcopal Church and the ministry as it is accomplished in this branch of Christendom we must, however, think dynamically. The Episcopal minister is ideally in an ethos where mediation may take place. On the one hand, the Episcopal minister may use the rationalization of the via media to maintain irrelevancy, uninvolvedness, and a static middle-of-the-road ministry. On the other hand, he may incorporate his via media ethos into his ministry in a self-conscious way by responsibly moving to act as a mediator, a reconciling agent, helping to bridge the countless forms of separation known to him.



Finding and maintaining the via media in the existential situation of ministry puts upon the individual minister the obligation of being aware of the extremes, aware of himself in the decision-making process of his ministry, and a degree of responsibility which can optimally be realized by the man being what he is as a man.

### The Feasibility of Research

We cannot yet measure what it means to be authentic for any one person. Authentic being is a philosophical construct which can be described only in *moreso-than-not* terms when it is described existentially. Otherwise, it must be discussed ontologically, in terms of its essence. We have discussed at length the meaning of authenticity and have determined that one of the greatest barriers to authenticity is the tyrannizing, static idealized self-image which may threaten the person like an over-hanging glacier. It is the idealized self-image which functions within us to keep us in sickening circles, circles which require and contribute to inauthenticity. It was my intent to attempt to measure the actual self-image and the idealized self-image of Episcopal ministers: the Interpersonal System along with the Interpersonal Check List was utilized for this purpose. Although the samplings were too small to show any significant trends, the use of the ICL gives a good indication that the actual and idealized self-images can be measured by the priest and by his laymen as well.

Further study of this kind on more intensive and extensive levels would be helpful in attempting to understand and hopefully

solve the problems of dispiriting, joyless, sickening ministerial roles. It is obvious to many that one of the most crucial problems under which the church is struggling at present is that ministers are suffering from a "dispirited" syndrome which seems to be of an almost pervasive nature. One begins to wonder how the church continues to be as influential and as significant in the lives of its parishioners as it seems to be when the relatively low-level of joy and effectiveness of so many ministers is considered. Much of the present problem that the church is encumbered with may be understood and analyzed with the aid of further research. Out of the information which further research can yield, we will have a better opportunity to deal with what we may think of as the dispiriting role of the ministry in a creative way.

### The Invitation

To commence the quest toward increasing authenticity, the role that commitment plays cannot be underestimated. It is in committing oneself within a life process of encounter, meeting, and being in the situation that one finds what it means to quest for authenticity. Commitment is a pledge that I am here, in the relationship and open to the becoming possibilities of the occasion. It was in this context that I discussed the idea of living in the hyphen of the "I-Thou" relationship. To live in the hyphen is to engage in the process whereby the "I" is pledged to be in the situation, engaged with the "Thou." There is minimal detachment interfering with this authenticating

process. Throughout the process of this quality of commitment, there is a profound increase in "feelingful awareness" which serves to move persons toward health, faith, love, creativity, and an increased potential for further commitment. Commitment and authenticity are functions of and furthered by an identification with the Christ.

If we are to respond to the message of the kerygma and if we are to bear that message to the hungry people within (and without) our congregations, the urgent call for our time is that we may be identified with Christ through His promise that He has first chosen us and that He is with us. To be identified with Christ is to quest for our individual authenticity in the context of the Church, the manifest "body of Christ," and the uniqueness of the possibilities for being that the Church affords. To refuse to quest for authentic being is to attempt to "fix" life, to hold it still in a false security that eventually must be shattered. There is wisdom in the insecurity of risking the quest for authenticity. Part of that wisdom will be realized as the man who happens to be a servant of God makes the choice, wills to make the leap with fear and trembling, takes the risk to be himself for Christ's sake. Part of the wisdom of insecurity that will accompany one's venture toward honesty, self-disclosure, and authenticity will be realized in a Christian ministry that is as unique to the world as the Christ Himself is unique.

To refuse to participate in the quest for our being is to turn our backs on the course that God would have us take. To stand too long in the more or less comfortable stances that have tended to

reduce our anxieties at the expense of authenticity, to attempt to remain fixed, static, and altogether secure in an un-fixable, dynamic, and seemingly insecure creation is absurd for the person who is aware of the Christ in an accepting way. To turn our backs on our personal questing toward authenticity is to forfeit faith, commitment, creativity, and love (four of the main attributes of Authentic Being). This was the fate of Lot's wife. She simply turned into a pillar of salt because of her resistances to "move out" and face the insecurity of the future without her familiar, treasured props.

Remember Lot's wife. Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it.  
(Luke 17:32-33)

I believe that the thesis is sound. In light of what has been discussed within this dissertation, we hopefully can come to the words attributed to Jesus in the Gospel According to St. Mark, with a renewed understanding:

If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it.  
(Mark 8:34b-35)

The Christian ministry as a vocation is an invitation to lose one's life for Christ's sake, which at once is an invitation to authenticity. If we will consider this invitation as men and make the leap toward the quest for authenticity, the uniqueness of the Christian ministry will become evident.

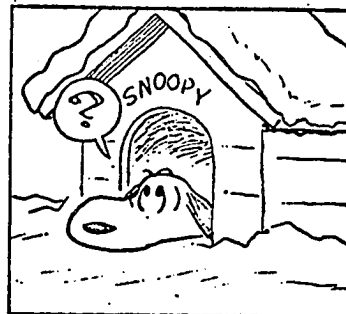
## APPENDICES

"PEANUTS"<sup>1</sup>

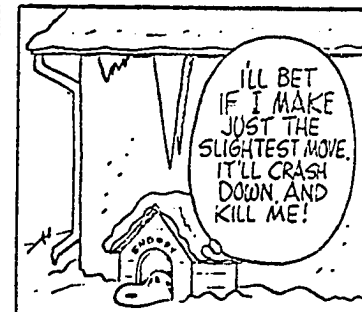
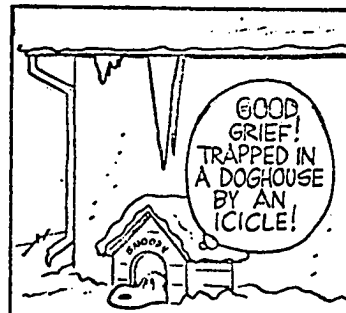
Snoopy perceives his existential situation and evaluates it.



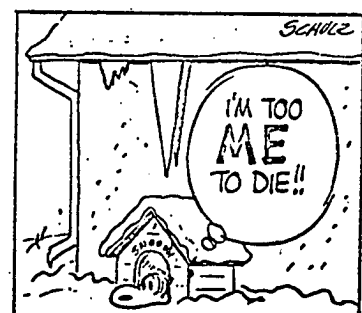
But, as his awareness increases, he becomes paralyzed by the icicle.



The icicle may symbolize the threat of nonbeing.



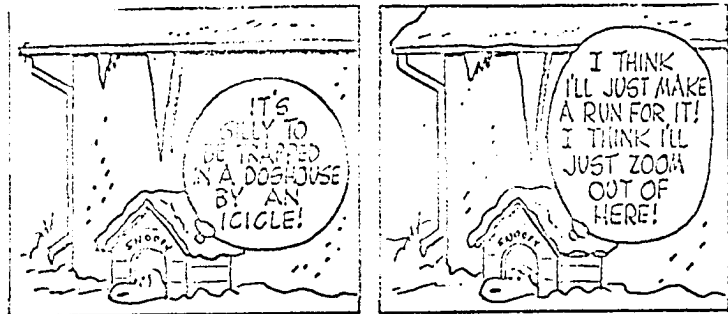
Snoopy realizes his individuality and uniqueness and determines that this selfhood is sufficient reason to live.



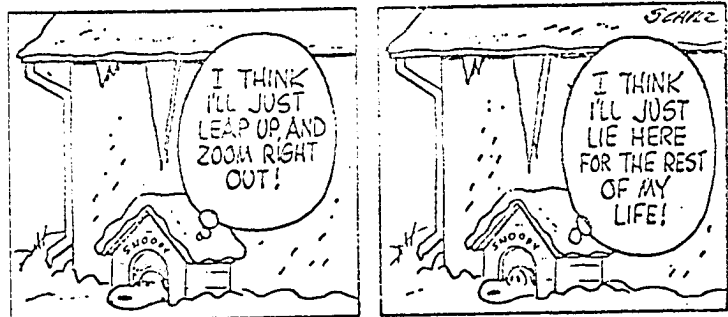
1

Charles M. Schultz, Go Fly A Kite, Charlie Brown (New York: Holt, Rinehart and Winston, 1960).

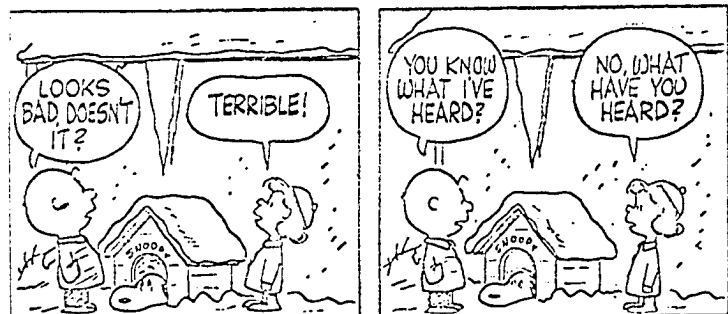
He begins to see the absurdity of his predicament.



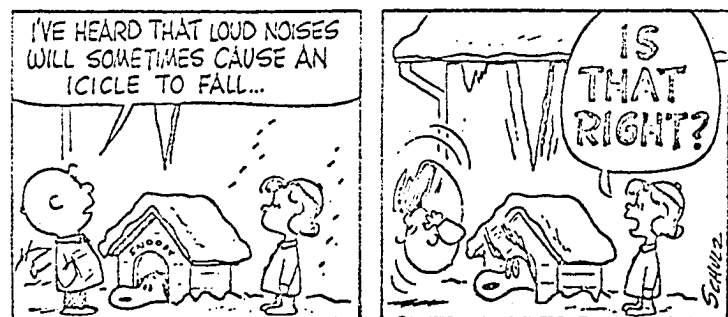
The ambivalence of "to be or not to be" is realized and expressed to himself.



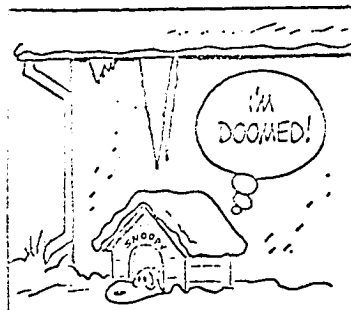
Snoopy's anxiety is substantiated by his friends who despair of his being able to break away from his predicament.



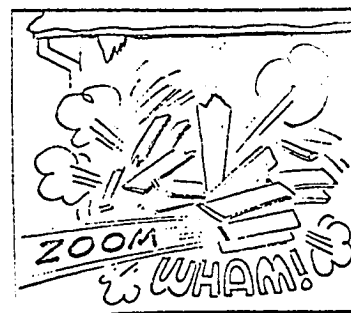
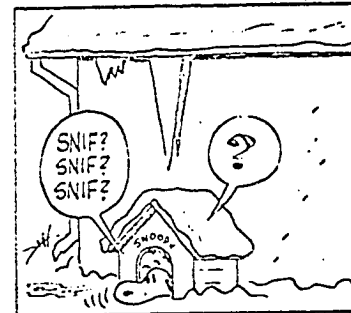
Snoopy's anxiety is intensified by the analysis of the threat of nonbeing. Lucy's exclamation gives Snoopy's anxiety the full potency and he is shocked into despair.



Charlie Brown and Lucy come to Snoopy's aid. They recognize and affirm his being by meeting him on his ground.



It is through total commitment, and, with fear and trembling, risking total destruction, that Snoopy is saved from the icicle that has tyrannized him.





## APPENDIX B

## THE INTERPERSONAL CHECK LIST

Figure 1

## SAMPLE OF PRIEST'S RESPONSE

THE INTERPERSONAL CHECK LIST Cf. # \_\_\_\_\_

(Adapted from Leary, LaForge, and Suczek 1959 )

PARISH # \_\_\_\_\_

COLUMN A: THE WAY YOU FEEL YOU ACTUALLY ARE.

COLUMN B: THE WAY YOU FEEL YOUR PARISHIONERS SEE YOU.

COLUMN C: THE WAY YOU FEEL THE IDEAL MINISTER SHOULD BE.

NOTE: FILL IN ONLY THOSE "O's" WHICH APPLY, LEAVING BLANK  
NON-APPLICABLE ITEMS. SPONTANEITY IS IMPORTANT.

- |     | <u>ABC</u> |                                |
|-----|------------|--------------------------------|
| 1.  | 000        | well thought of                |
| 2.  | 000        | makes a good impression        |
| 3.  | 000        | able to give orders            |
| 4.  | 000        | forceful                       |
| 5.  | 000        | self-respecting                |
| 6.  | 000        | independent                    |
| 7.  | 000        | able to take care of self      |
| 8.  | 000        | can be indifferent to others   |
| 9.  | 000        | can be strict if necessary     |
| 10. | 000        | firm but just                  |
| 11. | 000        | can be frank and honest        |
| 12. | 000        | critical of others             |
| 13. | 000        | can complain if necessary      |
| 14. | 000        | often gloomy                   |
| 15. | 000        | able to doubt others           |
| 16. | 000        | frequently disappointed        |
| 17. | 000        | able to criticize self         |
| 18. | 000        | able to apologize              |
| 19. | 000        | can be obedient                |
| 20. | 000        | usually gives in               |
| 21. | 000        | grateful                       |
| 22. | 000        | admires and imitates others    |
| 23. | 000        | appreciative                   |
| 24. | 000        | very anxious to be approved of |
| 25. | 000        | cooperative                    |
| 26. | 000        | eager to get along with others |
| 27. | 000        | friendly                       |
| 28. | 000        | affectionate and understanding |

- 29. 000 considerate
- 30. 000 encourages others
- 31. 000 helpful
- 32. 000 big-hearted and unselfish
- 33. 000 often admired
- 34. 000 respected by others
- 35. 000 good leader
- 36. 000 likes responsibility
- 37. 000 self-confident
- 38. 000 self-reliant and assertive
- 39. 000 businesslike
- 40. 000 likes to compete with others
- 41. 000 hard-boiled when necessary
- 42. 000 stern but fair
- 43. 000 irritable
- 44. 000 straightforward and direct
- 45. 000 resents being bossed
- 46. 000 skeptical
- 47. 000 hard to impress
- 48. 000 touchy and easily hurt
- 49. 000 easily embarrassed
- 50. 000 lacks self-confidence
- 51. 000 easily led
- 52. 000 modest
- 53. 000 often helped by others
- 54. 000 very respectful to authority
- 55. 000 accepts advice readily
- 56. 000 trusting and eager to please
- 57. 000 always pleasant and agreeable
- 58. 000 wants everyone to like him
- 59. 000 sociable and neighborly
- 60. 000 warm
- 61. 000 kind and reassuring
- 62. 000 tender and soft-hearted
- 63. 000 enjoys taking care of others
- 64. 000 gives freely of self
- 65. 000 always giving advice
- 66. 000 acts important
- 67. 000 bossy
- 68. 000 dominating
- 69. 000 boastful
- 70. 000 proud and self-satisfied
- 71. 000 thinks only of himself
- 72. 000 shrewd and calculating
- 73. 000 impatient with others' mistakes
- 74. 000 self-seeking
- 75. 000 outspoken
- 76. 000 often unfriendly
- 77. 000 bitter
- 78. 000 complaining

- 79. 000 jealous
  - 80. 000 slow to forgive a wrong
  - 81. 000 self-punishing
  - 82. 000 shy
  - 83. 000 passive and unaggressive
  - 84. 000 meek
  - 85. 000 dependent
  - 86. 000 wants to be led
  - 87. 000 lets others make decisions
  - 88. 000 easily fooled
  - 89. 000 too easily influenced by friends
  - 90. 000 will confide in anyone
  - 91. 000 fond of everyone
  - 92. 000 likes everybody
  - 93. 000 forgives anything
  - 94. 000 oversympathetic
  - 95. 000 generous to a fault
  - 96. 000 overprotective of others
  - 97. 000 tries to be too successful
  - 98. 000 expects everyone to admire him
  - 99. 000 manages others
  - 100. 000 dictatorial
  - 101. 000 somewhat snobbish
  - 102. 000 egotistical and conceited
  - 103. 000 selfish
  - 104. 000 cold and unfeeling
  - 105. 000 sarcastic
  - 106. 000 cruel and unkind
  - 107. 000 frequently angry
  - 108. 000 hard-hearted
  - 109. 000 resentful
  - 110. 000 rebels against everything
  - 111. 000 stubborn
  - 112. 000 distrusts everybody
  - 113. 000 timid
  - 114. 000 always ashamed of self
  - 115. 000 obeys too willingly
  - 116. 000 spineless
  - 117. 000 hardly ever talks back
  - 118. 000 clinging vine
  - 119. 000 likes to be taken care of
  - 120. 000 will believe anyone
  - 121. 000 wants everyone's love
  - 122. 000 agrees with everyone
  - 123. 000 friendly all the time
  - 124. 000 loves everyone
  - 125. 000 too lenient with others
  - 126. 000 tries to comfort everyone
  - 127. 000 too willing to give to others
  - 128. 000 spoils people with kindness
- Do you have any remarks? \_\_\_\_\_

Figure 2

## SAMPLE OF PARISHIONER'S RESPONSE

THE INTERPERSONAL CHECK LIST Cf. # \_\_\_\_\_

(Adapted from Leary, LaForge, and Suczek 1959 )

PARISH # \_\_\_\_\_

COLUMN A: THE WAY YOU FEEL YOUR MINISTER ACTUALLY IS AT THIS TIME.

COLUMN B: THE WAY YOU FEEL YOUR MINISTER SEES HIMSELF.

COLUMN C: THE WAY YOU FEEL THE IDEAL MINISTER SHOULD BE.

NOTE: FILL IN THOSE "O's" WHICH APPLY, LEAVING BLANK NON-APPLICABLE ITEMS. SPONTANEITY IS IMPORTANT.

- |     | <u>ABC</u> |                                |
|-----|------------|--------------------------------|
| 1.  | 000        | well thought of                |
| 2.  | 000        | makes a good impression        |
| 3.  | 000        | able to give orders            |
| 4.  | 000        | forceful                       |
| 5.  | 000        | self-respecting                |
| 6.  | 000        | independent                    |
| 7.  | 000        | able to take care of self      |
| 8.  | 000        | can be indifferent to others   |
| 9.  | 000        | can be strict if necessary     |
| 10. | 000        | firm but just                  |
| 11. | 000        | can be frank and honest        |
| 12. | 000        | critical of others             |
| 13. | 000        | can complain if necessary      |
| 14. | 000        | often gloomy                   |
| 15. | 000        | able to doubt others           |
| 16. | 000        | frequently disappointed        |
| 17. | 000        | able to criticize self         |
| 18. | 000        | able to apologize              |
| 19. | 000        | can be obedient                |
| 20. | 000        | usually gives in               |
| 21. | 000        | grateful                       |
| 22. | 000        | admires and imitates others    |
| 23. | 000        | appreciative                   |
| 24. | 000        | very anxious to be approved of |
| 25. | 000        | cooperative                    |
| 26. | 000        | eager to get along with others |
| 27. | 000        | friendly                       |
| 28. | 000        | affectionate and understanding |
| 29. | 000        | considerate                    |
| 30. | 000        | encourages others              |
| 31. | 000        | helpful                        |
| 32. | 000        | big-hearted and unselfish      |

- 33. 000 often admired
- 34. 000 respected by others
- 35. 000 good leader
- 36. 000 likes responsibility
- 37. 000 self-confident
- 38. 000 self-reliant and assertive
- 39. 000 businesslike
- 40. 000 likes to compete with others
- 41. 000 hard-boiled when necessary
- 42. 000 stern but fair
- 43. 000 irritable
- 44. 000 straightforward and direct
- 45. 000 resents being bossed
- 46. 000 skeptical
- 47. 000 hard to impress
- 48. 000 touchy and easily hurt
- 49. 000 easily embarrassed
- 50. 000 lacks self-confidence
- 51. 000 easily led
- 52. 000 modest
- 53. 000 often helped by others
- 54. 000 very respectful to authority
- 55. 000 accepts advice readily
- 56. 000 trusting and eager to please
- 57. 000 always pleasant and agreeable
- 58. 000 wants everyone to like him
- 59. 000 sociable and neighborly
- 60. 000 warm
- 61. 000 kind and reassuring
- 62. 000 tender and soft-hearted
- 63. 000 enjoys taking care of others
- 64. 000 gives freely of self
- 65. 000 always giving advice
- 66. 000 acts important
- 67. 000 bossy
- 68. 000 dominating
- 69. 000 boastful
- 70. 000 proud and self-satisfied
- 71. 000 thinks only of himself
- 72. 000 shrewd and calculating
- 73. 000 impatient with others' mistakes
- 74. 000 self-seeking
- 75. 000 outspoken
- 76. 000 often unfriendly
- 77. 000 bitter
- 78. 000 complaining
- 79. 000 jealous
- 80. 000 slow to forgive a wrong
- 81. 000 self-punishing
- 82. 000 shy

- 83. 000 passive and unaggressive
  - 84. 000 meek
  - 85. 000 dependent
  - 86. 000 wants to be led
  - 87. 000 lets others make decisions
  - 88. 000 easily fooled
  - 89. 000 too easily influenced by friends
  - 90. 000 will confide in anyone
  - 91. 000 fond of everyone
  - 92. 000 likes everybody
  - 93. 000 forgives anything
  - 94. 000 oversympathetic
  - 95. 000 generous to a fault
  - 96. 000 overprotective of others
  - 97. 000 tries to be too successful
  - 98. 000 expects everyone to admire him
  - 99. 000 manages others
  - 100. 000 dictatorial
  - 101. 000 somewhat snobbish
  - 102. 000 egotistical and conceited
  - 103. 000 selfish
  - 104. 000 cold and unfeeling
  - 105. 000 sarcastic
  - 106. 000 cruel and unkind
  - 107. 000 frequently angry
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  - 109. 000 resentful
  - 110. 000 rebels against everything
  - 111. 000 stubborn
  - 112. 000 distrusts everybody
  - 113. 000 timid
  - 114. 000 always ashamed of self
  - 115. 000 obeys too willingly
  - 116. 000 spineless
  - 117. 000 hardly ever talks back
  - 118. 000 clinging vine
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  - 123. 000 friendly all of the time
  - 124. 000 loves everyone
  - 125. 000 too lenient with others
  - 126. 000 tries to comfort everyone
  - 127. 000 too willing to give to others
  - 128. 000 spoils people with kindness
- Do you have any remarks? \_\_\_\_\_

## APPENDIX C

## THE INTERPERSONAL SYSTEM OF PERSONALITY

## AND HOW THE CHECK LIST IS SCORED

The Interpersonal System of Personality is a complex combination of methods and measures for assessment of personality. This system is objective, employing reliable ratings of units of behavior which are then manipulated by standardized statistical methods. The system is interpersonal since it selects for analysis those aspects of personality which concern a subject's relationship to others. The system is multilevel in that it studies how a person acts with others, how he describes his actions with others, ... how he idealizes his actions with others. The system is functional — since it is aimed at predicting interpersonal behavior in specified, crucial situations, particularly in psychotherapy. The "crucial situation" in this dissertation subject is the Church.<sup>1</sup>

The Interpersonal System at the present time studies behavior at four levels. The levels are operationally defined; personality data are assigned to a level automatically according to the source, i. e., the way it is produced by the patient [or parishioner or priest] or the rater of the patient [or parishioner or priest].<sup>2</sup>

For this particular study, three levels were used:

Level I considers how a person presents himself to or is described by others.

Level II is comprised of his description of himself and his interpersonal relationships.

Level V indicates his ego ideal, which must be qualified in that it is his conscious ego ideal.

---

1

Timothy Leary, "Multilevel Measurement of Interpersonal Behavior" (Berkeley: Psychological Consultation Service, 1956), p. 1.

2.

Ibid., p. 3.

By means of a template, the number of items checked in each octant (AP, BC, etc., cf. Appendix D, Figure 1) is determined, each column being scored separately. (Cf. the sample check lists, Appendix B.) The sums for each octant are fed into the formulae:

$$\begin{aligned}\text{DOM (dominance)} &= \text{AP-HI} + .7(\text{NO+BC-FG-JK}) \\ \text{LOV (love)} &= \text{LM-DE} + .7(\text{NO-BC-FG+JK})^3\end{aligned}$$

The resulting raw scores are converted to standard scores by use of a conversion table<sup>4</sup> and plotted on a diagnostic grid (cf. Appendix D, Figure 2). The octant in which the summary score for each level falls is the diagnosis for that level. There is one moderate and one extreme category for each octant, giving sixteen categories for diagnosis at each level. Each octant has a numerical designation so that a multilevel diagnostic code can be given to each subject (cf. Appendix D, Table 1).

Once we have funneled the diffused fluidity of human behavior into eight clusters, the next step is to consider the relationship among those levels and measure. The organization of personality is defined (in this system) by indices which express the kind and amount of variability or conflict among the levels and areas of personality. These interlevel relationships we call variability indices — objective, numerical indices which reflect the discrepancy or concordance among the establishments of personality.

There are three general classes of structural variability indices: 1. those reflecting conflict between levels of self behavior; 2. those reflecting

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<sup>3</sup>  
Ibid.

<sup>4</sup>  
Ibid., Appendices C and D.



the similarity or differences between self and others (at the same and at different levels); and 3. those reflecting the differences between the ego ideal and either self or others.<sup>5</sup>

Once the diagnostic codes have been determined, the variability indices can be found by using the "table of weighted scores indicating the kind and the amount of interlevel difference."<sup>6</sup> The data is now in the hands of the diagnostician.

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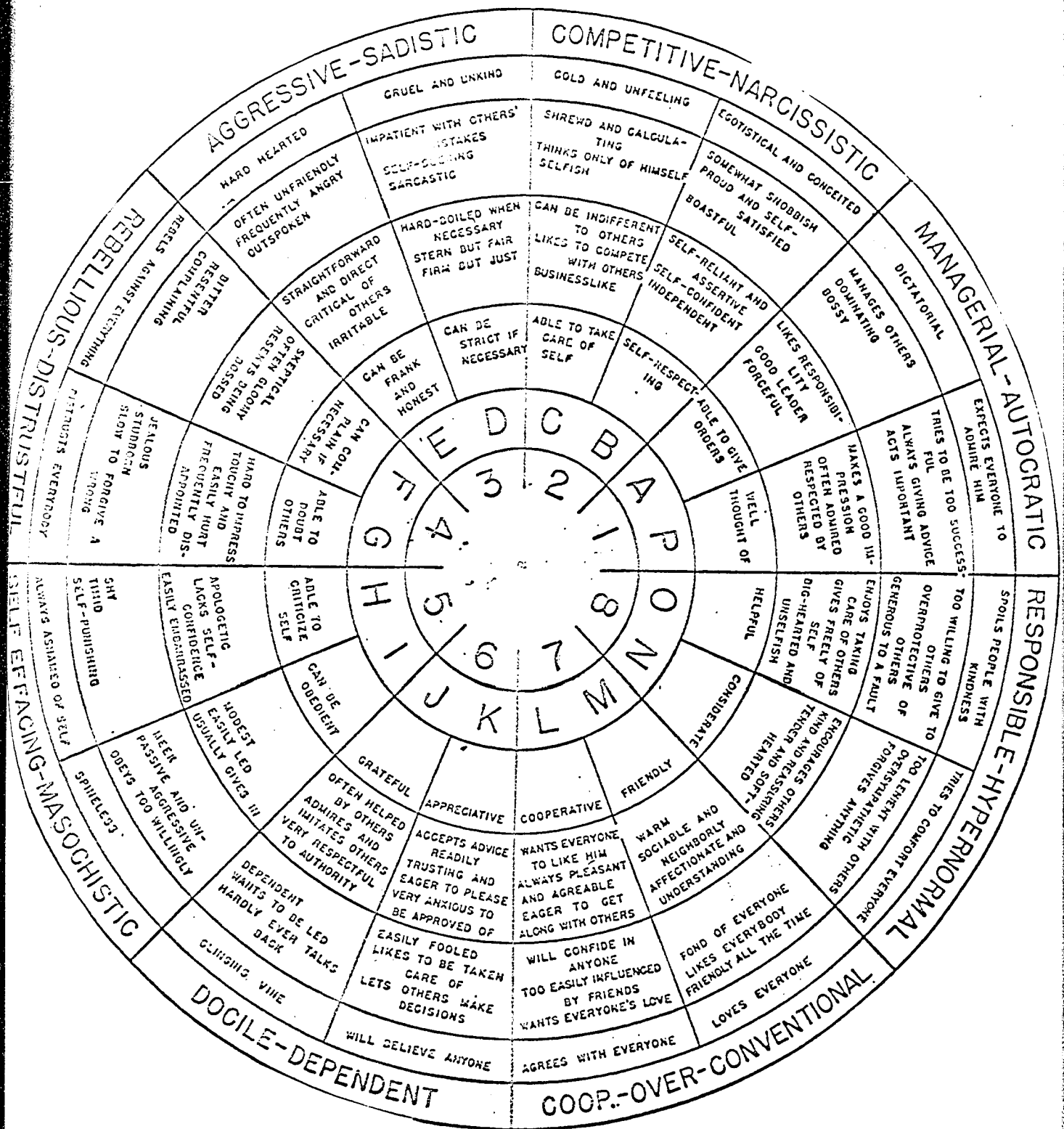
<sup>5</sup>  
Ibid., p. 6.

<sup>6</sup>  
Ibid., Appendix G.

APPENDIX D  
Interpersonal Behaviors

Figure I  
Classification

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The items increase in intensity in four steps as they move toward the perimeter of the circle.

Table 1

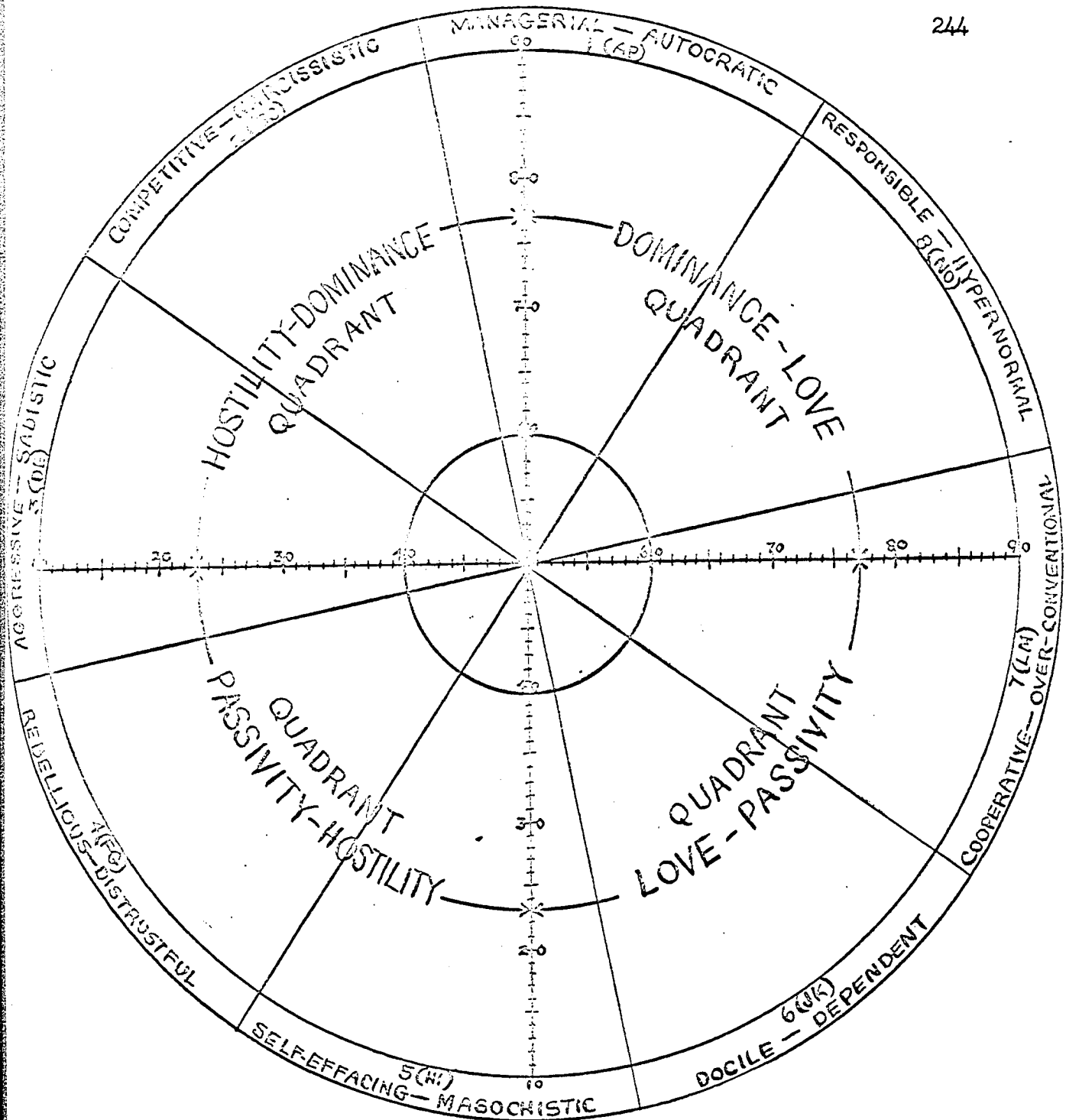
## CATAGORIES FOR DIAGNOSIS

Numerical Diagnostic Code	Adaptive Interpersonal Diagnostic Categories	Letter Code	Maladaptive Interpersonal Diagnostic Categories	Numerical Diagnostic Code
1	Managerial	AP	Autocratic	1
2	Competitive	BC	Narcissitic	2
3	Aggressive	DE	Sadistic	3
4	Rebellious	FG	Distrustful	4
5	Self-effacing	HI	Masochistic	5
6	Docile	JK	Dependent	6
7	Cooperative	LM	Over-conventional	7
8	Responsible	NO	Hypernormal	8

Figure 2

## DIAGNOSTIC GRID

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Standard scores from the Interpersonal Check List are plotted on and Diagnostic Codes and Variability Indices are derived from such a grid. The center is the mean of the normative population. The direction and distance of the summary point from the center thus reflects the kind and intensity of the interpersonal behavior.

## APPENDIX E

## PRIEST AND PARISH INFORMATION

Interpersonal Check Lists were sent out to forty-nine Episcopal ministers throughout the United States. An effort was made to reach ministers in varied geographical zones of the country. Out of the forty-nine, eighteen responded. Twenty ICL's were then sent to each priest (out of the eighteen respondents) who had completed phase one of the project, phase one being the completion of the minister's ICL. Each minister was to distribute a copy of the ICL, which was attached to a letter explaining as fully as possible the nature and the usefulness of the study and a self-addressed, stamped envelope, to twenty parishioners of his choice. In the case of four priests, the number of parishioners responding was less than ten. These four parishes were discarded for use in this study to simplify the statistical procedure. Table 1 of this appendix lists the fourteen priests and parishes which were analyzed and gives pertinent (or simply interesting) data concerning them.

Table 1

## ANALYSIS OF RESPONDENTS

Priest #	Married	Age	Number of years ordained	Number of years in present parish	Number of laymen participating	Male laymen	Female laymen	Laymen age span	Laymen average age	Number of years laymen have known priest - span	Number of years laymen in present parish - span
1	yes	37	11	8	16	8	8	27-49	39	1 $\frac{1}{2}$ - 9	1 $\frac{1}{2}$ - 10 $\frac{1}{2}$
2	no	39	12	2 $\frac{1}{2}$	19	9	10	28-64	46	2 - 2 $\frac{1}{2}$	2 - 29
3	yes	60	30	3	17	12	5	24-70	58	1 - 3	1 - 3
4	yes	34	11	8	12	10	2	30-59	39	3 - 10	3 - 10
5	yes	58	23	20	14	7	7	19-71	47	2 - 17	2 - 17
6	yes	49	24	16	15	5	10	27-68	44	1 - 16	$\frac{1}{2}$ - 16
7	yes	37	13	4	18	6	12	30-60	44	1 $\frac{1}{2}$ - 4	1 $\frac{1}{2}$ - 7
8	yes	41	11	4	19	11	8	26-59	42	2 - 4	2 - 17
9	yes	40	11	1 $\frac{1}{2}$	10	4	6	21-73	52	1 - 1 $\frac{1}{2}$	1 - 21
10	no	40	11	1	16	6	10	31-74	46	$\frac{1}{2}$ - 1	$\frac{1}{2}$ - 4 $\frac{1}{2}$
11	yes	44	21	4 $\frac{1}{2}$	11	5	6	29-70	50	2 - 4 $\frac{1}{2}$	2 - 46
12	yes	30	3 $\frac{1}{2}$	1 $\frac{1}{2}$	15	4	11	26-72	47	1 - 1 $\frac{1}{2}$	1 - 6
13	yes	46	24	6	12	7	5	27-43	36	$\frac{1}{2}$ - 6	$\frac{1}{2}$ - 7
14	yes	39	8	1	17	9	8	31-49	44	1 - 12	1 - 14
Total No.					Total No.	Total No.	Total No.				
14					211	103	108				

## APPENDIX F

## SCORES

This appendix includes tables of standard scores derived from the use of the formulae<sup>1</sup> from the Interpersonal Check Lists (ICL) (cf. Appendix B), diagnostic codes derived by plotting the standard scores on the diagnostic grid, and variability indices derived from the "Table of Weighted Scores Indicating the Amount and Kind of Interlevel Difference";<sup>2</sup> and the diagnostic grids on which the standard scores are plotted. The parish score in each case is the consensual summary score of all the laymen in that parish, i. e., the laymen's raw scores for each separate column were totaled, divided by the number of laymen and then converted to standard scores. The "d" scores in the tables indicate the amount of discrepancy between the two points plotted on the grid. 0-44 is considered a low discrepancy and a high discrepancy is considered to be 48-114. The "D" and "L" variability indices indicate the kind of discrepancy. The D column indicates the difference in dominance-passivity between the two scores: +D, dominance; -D, passivity. The L column indicates the love-hostility difference: +L, love; -L, hostility.

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<sup>1</sup>  
Timothy Leary, "Multilevel Measurement of Interpersonal Behavior" (Berkeley: Psychological Consultation Service, 1956), p. 3.

<sup>2</sup>  
Ibid., Appendix G, pp. 95-97.

Table 1

## SELF-ACCEPTANCE-SELF-REJECTION

SUBJECT #	SELF DOM	SELF LOV	IDEAL DOM	IDEAL LOV	CODES	VARIABILITY a      D		INDICES L	SELF-REJECTING
13	53	50	20	56	<u>16</u>	84	-80	+26	
11	66	47	53	40	<u>13</u>	81	-45	-67	
7	59	49	41	48	<u>15</u>	68	-66	-12	
1	57	48	32	36	<u>24</u>	66	-60	-28	
10	55	47	39	40	<u>24</u>	66	-60	-28	
14	56	46	27	36	<u>24</u>	66	-60	-28	
5	55	57	26	63	<u>86</u>	66	-66	+ 4	
<hr/>									
4	62	66	43	67	87	44	-43	+ 9	SELF-ACCEPTING
9	51	50	57	41	<u>12</u>	41	+14	-38	
12	56	53	65	44	<u>12</u>	41	+14	-38	
6	64	40	50	40	<u>23</u>	41	-41	- 1	
3	67	53	56	54	<u>11</u>	23	-23	- 5	
8	69	45	53	48	<u>22</u>	23	-19	+13	
2	50	57	45	59	<u>77</u>	23	- 5	+23	
<hr/>									
These are the Self-acceptance scores of the four priests who are not									

These are the Self-acceptance scores of the four priests who are not included in the final research analysis because of lack of layman response from their parishes.

15	63	52	22	44	15	114	-112	-22
16	61	49	27	43	15	114	-112	-22
17	54	55	34	37	<u>84</u>	91	- 51	-75
18	54	62	50	57	<u>87</u>	41	- 38	-14

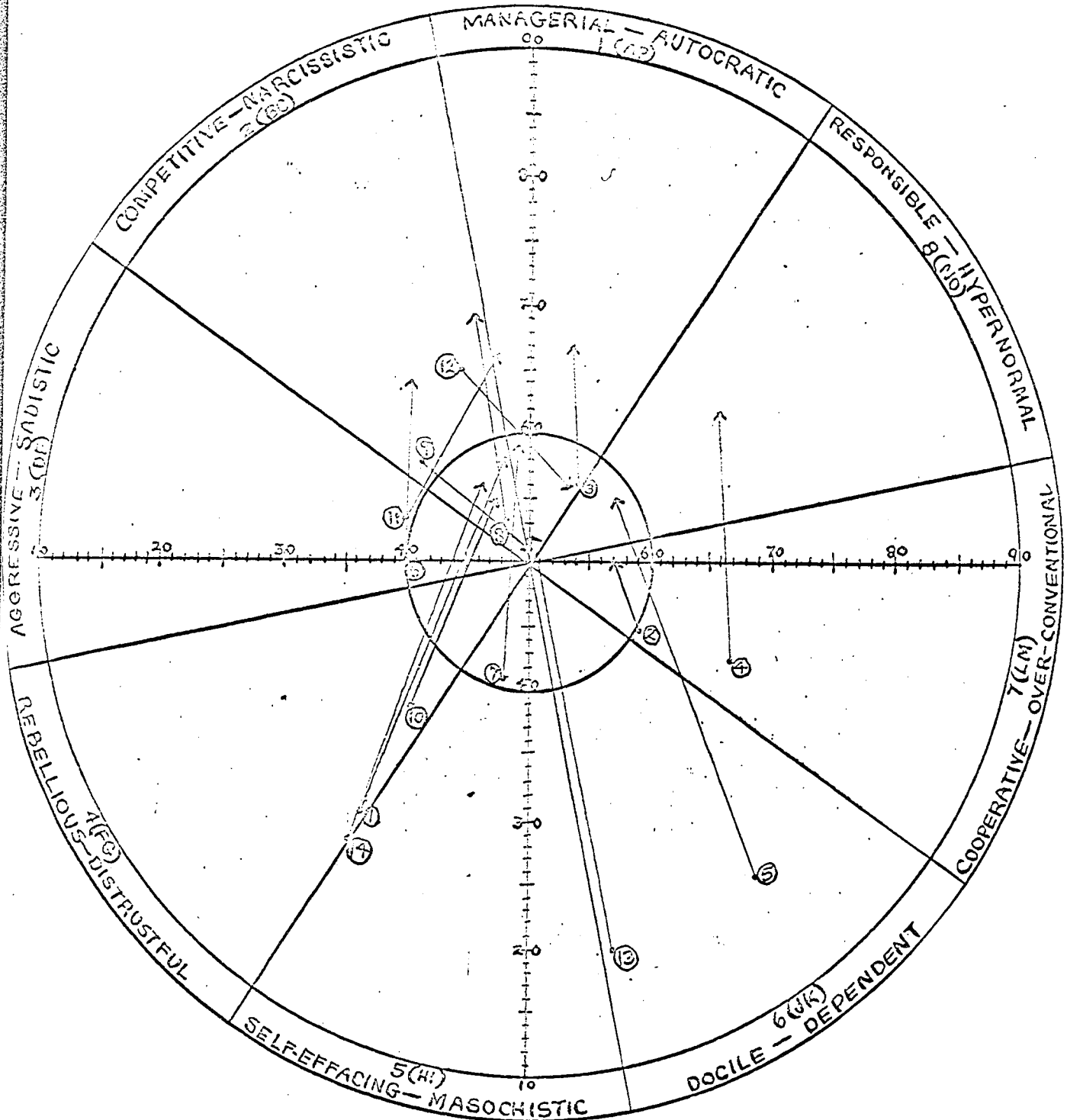
Measured by discrepancy between Priest's Self-Description and Priest's Description of His Ideal.



Figure 1

SELF-ACCEPTANCE — SELF-REJECTION

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Measured by discrepancy between Priest's Self-Description and Priest's Description of Ideal.

Arrowed points = Self-description  
Numbered points = description of Ideal

Table 2  
CONFIRMING - DISCONFIRMING

SUBJECT #	ACTUAL DOM	ACTUAL LOV	IDEAL DOM	IDEAL LOV	CODES	VARIABILITY		INDICES L	DISCONFIRMING
						d	D		
6	65	50	45	41	14	105	-88	-58	
1	61	50	42	47	<u>15</u>	91	-89	-17	
7	58	60	46	43	<u>84</u>	91	-51	-75	
9	53	61	43	44	<u>84</u>	91	-51	-75	
3	62	50	46	47	<u>14</u>	84	-75	-39	
2	61	53	48	46	<u>14</u>	84	-75	-39	
10	62	56	49	45	<u>14</u>	84	-75	-39	
11	67	53	48	45	<u>14</u>	84	-75	-39	
4	62	47	46	49	<u>25</u>	84	-80	+26	
12	65	60	50	48	<u>83</u>	84	-26	-80	HIGH
8	61	45	46	35	<u>24</u>	81	-79	-15	
5	66	59	52	54	<u>18</u>	41	-37	+17	LOW
14	66	45	54	43	<u>23</u>	41	-41	- 1	
13	61	46	54	44	<u>22</u>	23	-19	+13	

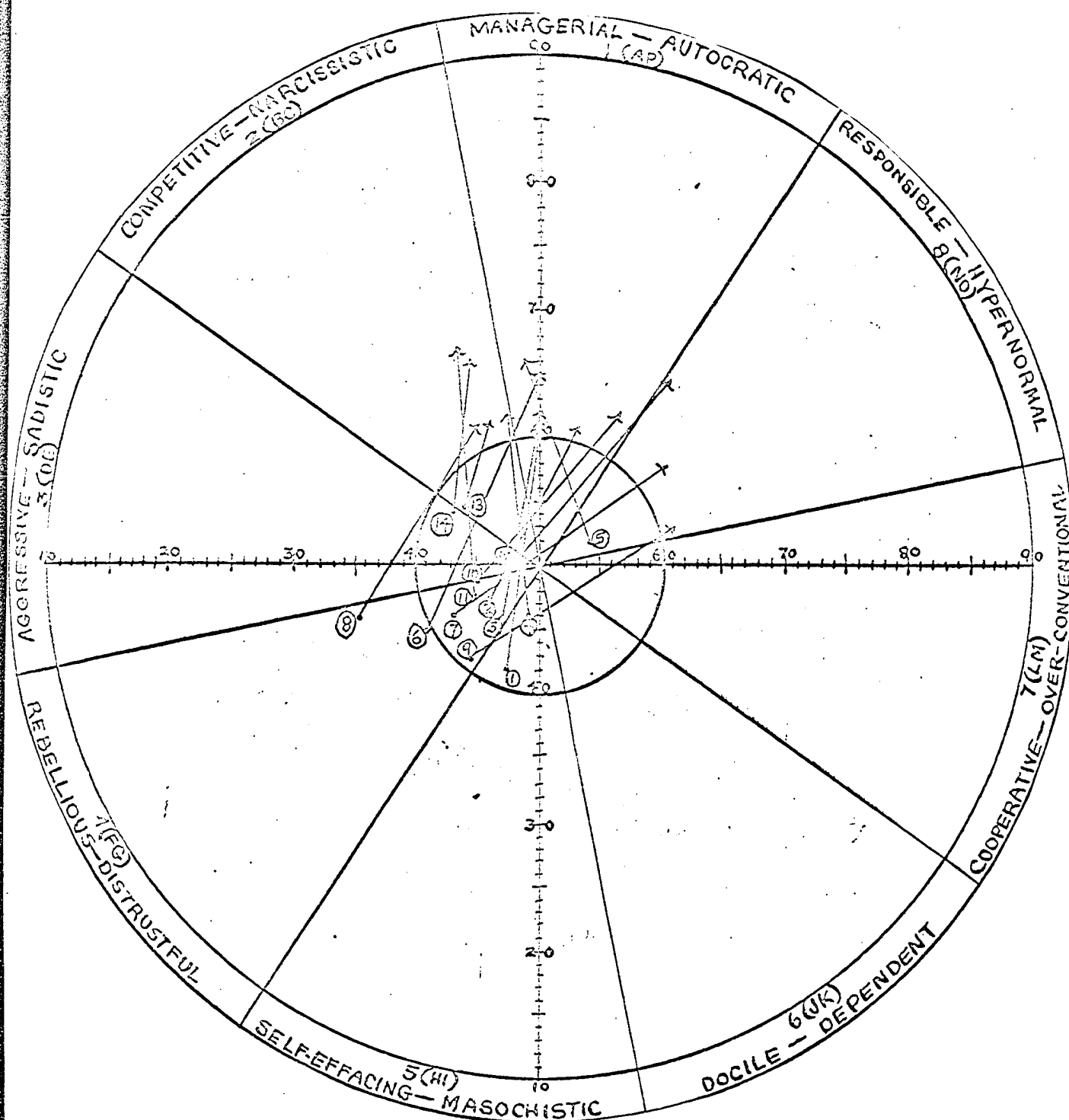
Measured by discrepancy between Parish's View of Their Actual Priest and Parish's View of Ideal Priest.

CONFIRMING

Figure 2

CONTROLLING - DISCONTROLLING

251



Measured by discrepancy between Parish's View of Actual Priest and Parish's View of Ideal Priest.

Arrowed points = description of Actual Priest  
Numbered points = description of Ideal Priest

Table 3

## IDEALIZED CONGRUENCE - INCONGRUENCE

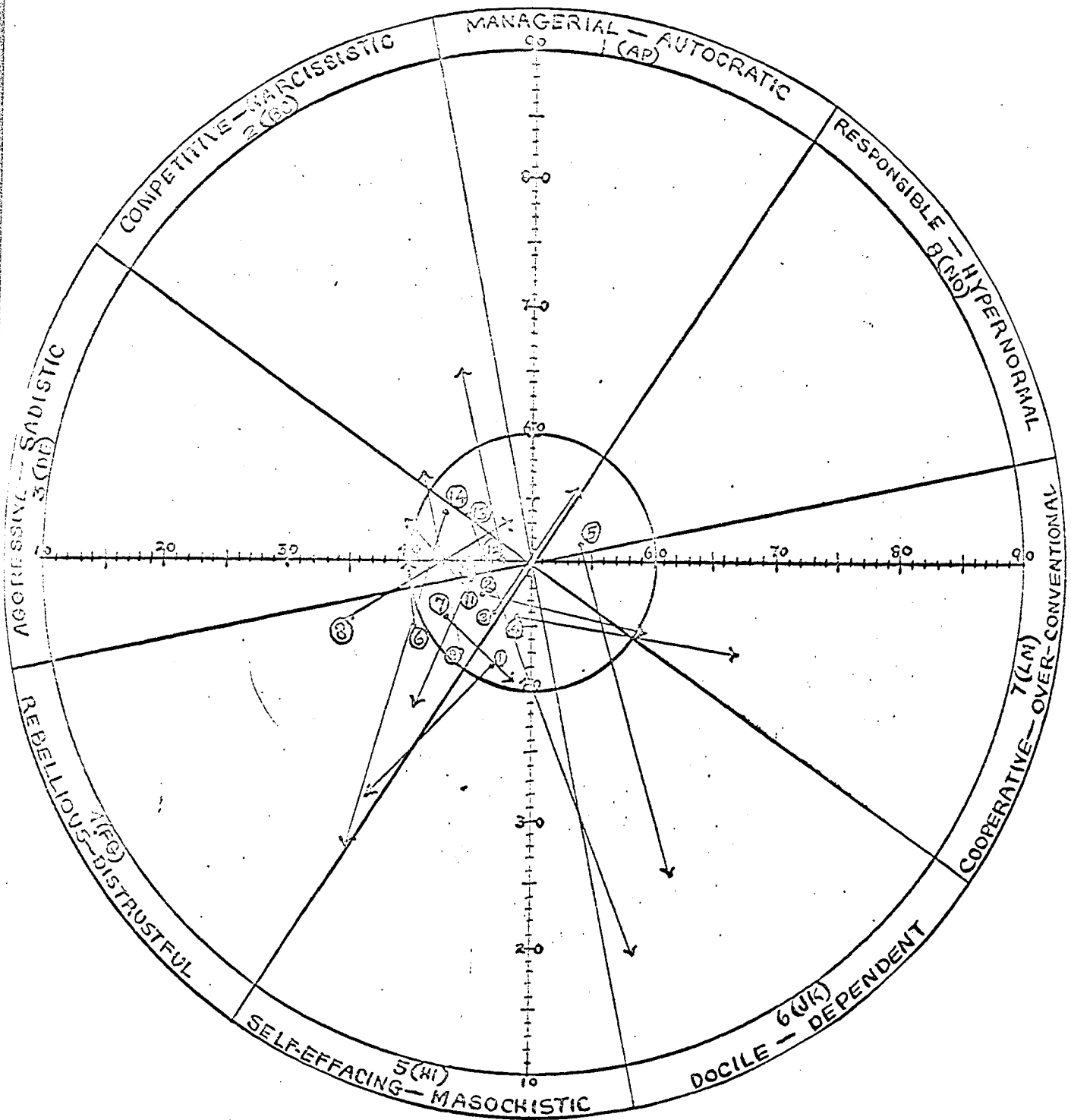
SUBJECT #	PRIEST IDEAL DOM	PRIEST IDEAL LOV	PARISH IDEAL DOM	PARISH IDEAL LOV	CODES	VARIABILITY		INDICES L	
						d	D		
13	20	56	54	44	62	91	+75	-51	IDEALIZED INCONGRUENCE
2	45	59	48	46	74	84	- 8	-84	
8	53	48	46	35	24	66	-60	-28	
9	57	41	43	44	24	66	-66	+ 4	
5	26	63	52	54	68	66	+66	- 4	
4	43	67	46	49	75	66	-22	-62	
3	56	54	46	47	14	62	-52	-34	
									HIGH
12	65	44	50	48	23	41	-41	- 1	IDEALIZED CONGRUENCE
11	53	40	48	45	34	41	-30	+28	
14	27	36	54	43	43	41	+38	+44	
1	32	36	42	47	45	41	- 1	+41	
6	50	40	45	41	34	41	-38	-14	
7	41	48	46	43	54	26	+14	-22	
10	39	40	49	45	44	23	+13	+19	

Measured by discrepancy between Priest's View of Ideal and Parish's View of Ideal.

Figure 3

IDEALIZED CONGRUENCE - INCONGRUENCE

253



Measured by discrepancy between Priest's View of Ideal and Parish's View of Ideal.

Arrowed points = Priest's description  
Numbered points = Parish's description

Table 4

## ACTUAL CONGRUENCE - INCONGRUENCE

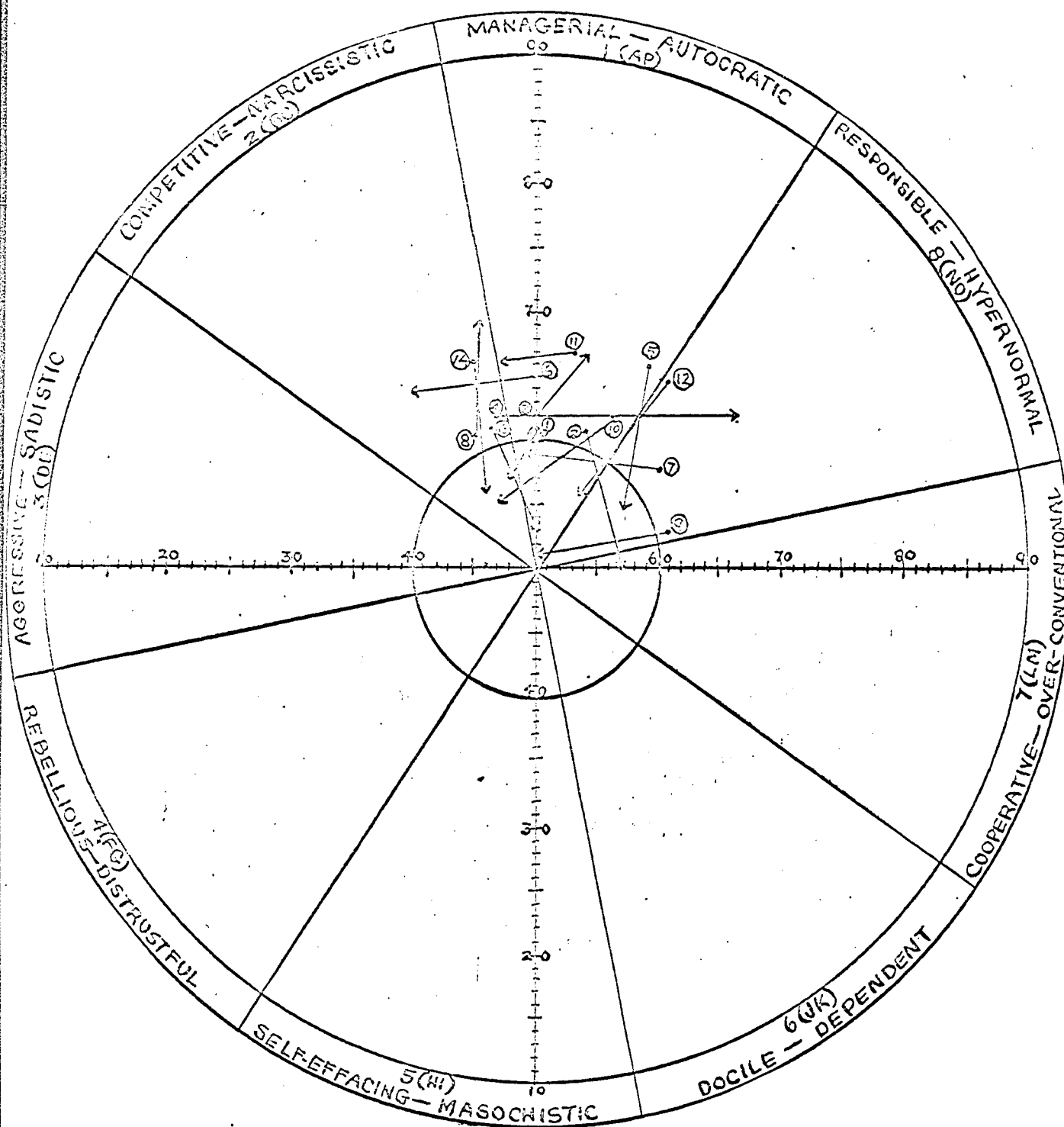
SUBJECT #	PARISH ACTUAL DOM	PARISH ACTUAL LOV	PRIEST SELF DOM	PRIEST SELF LOV	CODES	VARIABILITY		INDICES	INCON- GRUENCE
						d	D	L	
4	62	47	62	66	28	81	-15	+79	HIGH
2	61	53	50	57	<u>17</u>	66	-62	+22	
6	65	50	64	40	12	44	- 9	-43	LOW
1	61	50	57	48	<u>12</u>	41	-28	-30	
10	62	56	55	47	<u>12</u>	41	-28	-30	ACTUAL CONGRUENCE
5	66	59	55	57	<u>18</u>	41	-37	+17	
13	61	46	53	50	<u>21</u>	41	-14	+38	
7	58	60	59	49	<u>81</u>	41	+ 1	-41	
9	53	61	51	50	<u>81</u>	41	+ 1	-41	
12	65	60	56	53	<u>81</u>	41	+ 1	-41	
14	66	45	56	46	<u>22</u>	23	-19	+13	
3	62	50	67	53	11	00	00	00	
11	67	53	66	47	11	00	00	00	
8	61	45	69	45	22	00	00	00	

Measured by discrepancy between Parish's View of Actual Priest and Priest's Self-Description.

Figure 4

ACTUAL CONGRUENCE - INCONGRUENCE

255



Measured by discrepancy between Parish's View of Actual Priest and Priest's Self-Description.

Arrowed points = Priest's Self-description

Numbered points = Parish's description

Table 5

## SELF-PERCEPTION — MISPERCEPTION

SUBJECT #	PRIEST VIEW DOM	PRIEST VIEW LOV	PARISH ACTUAL DOM	PARISH ACTUAL LOV	CODES	VARIABILITY		INDICES	
						d	D	L	
4	65	66	62	47	82	48	+ 9	-47	HIGH
1	60	46	61	50	21	44	+ 9	+43	LOW
7	63	57	58	60	18	44	-24	+36	
9	65	52	53	61	18	44	-24	+36	
8	74	47	61	45	12	44	- 9	-43	
14	62	51	66	45	12	44	- 9	-43	SELF-PERCEPTION
5	69	63	66	59	81	26	+14	-22	
2	56	53	61	53	11	23	+23	+ 5	
13	53	46	61	46	22	23	+19	-13	
3	79	52	62	50	11	00	00	00	
6	69	49	59	50	11	00	00	00	
10	69	60	62	56	11	00	00	00	
11	65	51	67	53	11	00	00	00	
12	56	60	65	60	88	00	00	00	

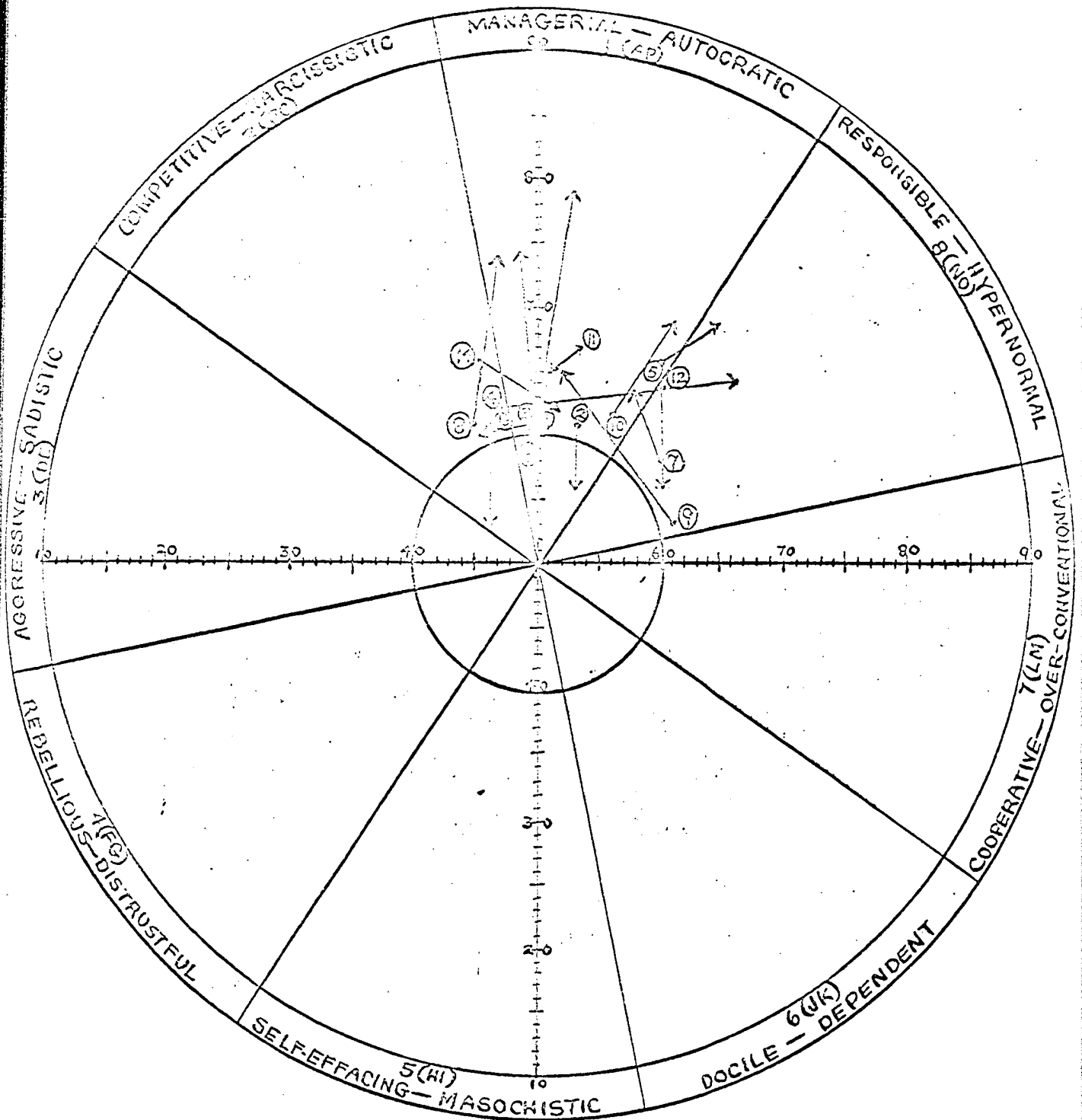
Measured by discrepancy between Priest's Description of How Parish Sees Him and Parish's Actual Description of Priest.



Figure 5

SELF-PERCEPTION — MISPERCEPTION

257



Measured by discrepancy between Priest's Description of How Parish Sees Him and Parish's Actual Description of Priest.

Arrowed points = Priest's description  
Numbered points = Parish's description

Table 6

## CONFORMITY - NONCONFORMITY

SUBJECT #	PARISH IDEAL DOM	PARISH IDEAL LOV	PRIEST SELF DOM	PRIEST SELF LOV	CODES	VARIABILITY d D	INDICES L	
3	46	47	67	53	41	84	+75	+39
11	48	45	66	47	41	84	+75	+39
4	46	49	62	66	58	84	+65	+53
8	46	35	69	45	42	81	+79	+15
6	45	41	64	40	42	81	+79	+15
9	43	44	51	50	41	62	+52	+34
7	46	43	59	49	41	62	+52	+34
2	48	46	50	57	47	62	+13	+61
1	42	47	57	48	52	62	+61	-13
12	50	48	56	53	31	48	+27	+39
10	49	45	55	47	42	48	+47	+9
<hr/>								
13	54	44	53	50	21	26	+5	+25
14	54	43	56	46	32	26	+22	+14
5	52	54	55	57	88	00	00	00

NON-CONFORMITY

HIGH

LOW

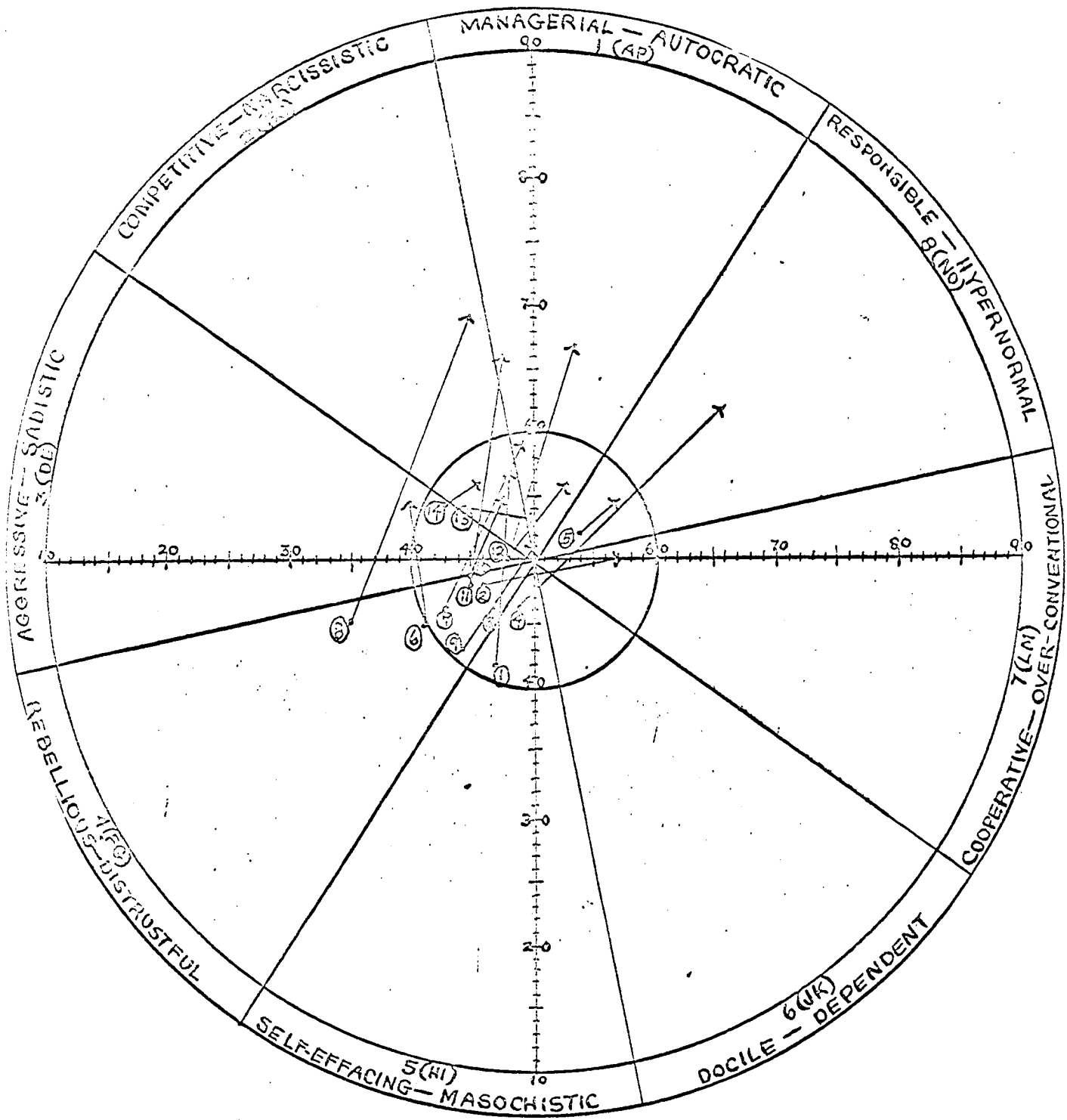
Measured by discrepancy between Parish's View of Ideal Priest  
and Priest's Self-Description.

CONFORMITY

Figure 6

CONFORMITY - NONCONFORMITY

259



Measured by discrepancy between Parish's View of Ideal Priest and Priest's Self-Description.

Arrowed points = Priest's Self-description  
Numbered points = Parish's View of Ideal

Table 7

## EMPATHY - MISUNDERSTANDING

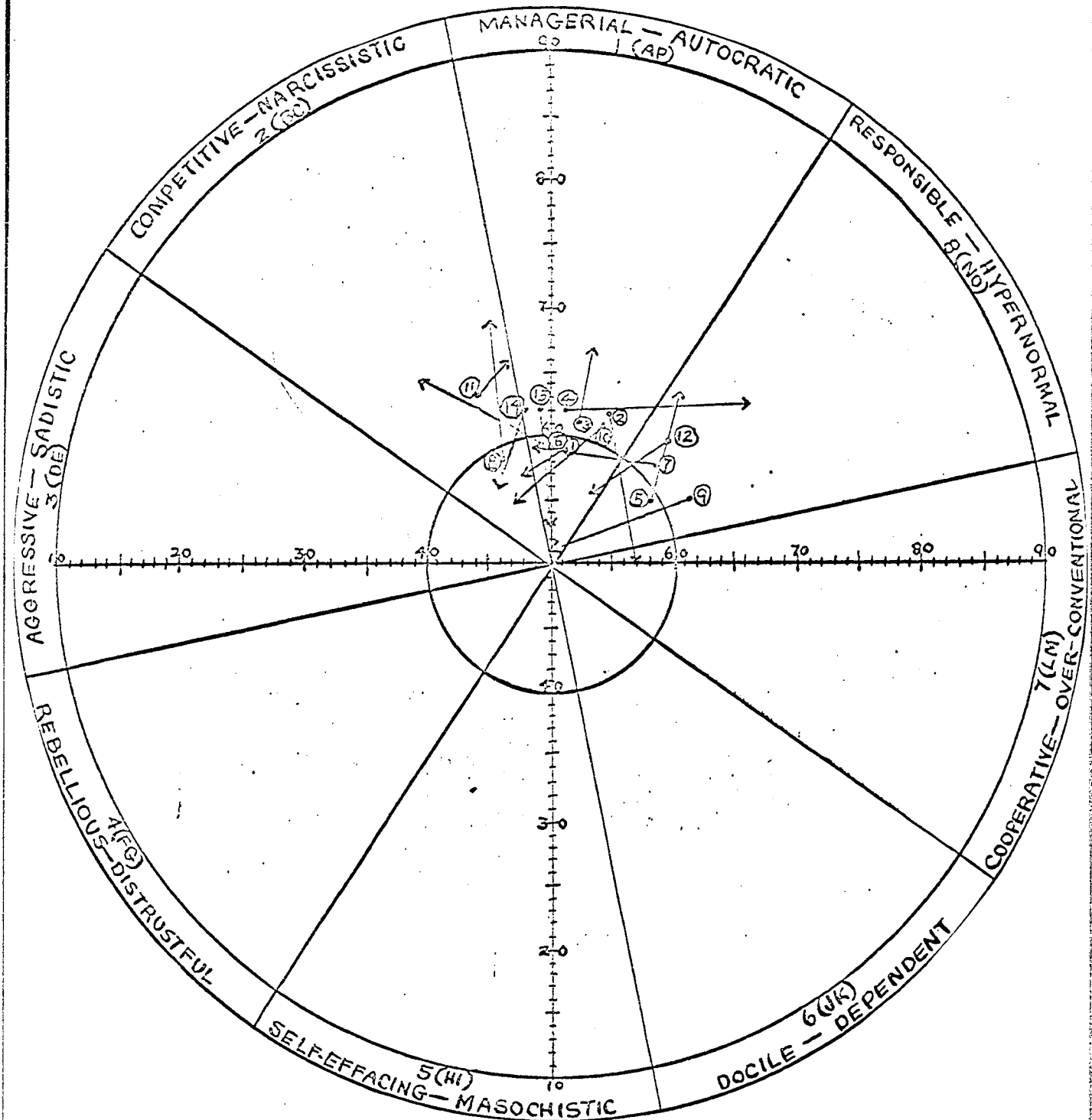
SUBJECT #	PARISH VIEW DOM	PARISH VIEW LOV	PRIEST SELF DOM	PRIEST SELF LOV	CODES	VARIABILITY d D		INDICES L	
2	62	54	50	57	17	66	-44	+50	
4	62	51	62	66	18	44	-24	+36	HIGH
6	59	50	64	40	12	41	+14	-38	LOW
10	61	55	55	47	12	41	-28	-30	
14	62	48	56	46	12	41	-28	-30	
8	58	46	69	45	22	41	+19	+30	
7	58	58	59	49	81	41	+ 1	-41	
9	55	61	51	50	81	41	+ 1	-41	
12	60	59	56	53	81	41	+ 1	-41	
1	59	51	57	48	12	26	- 5	-25	
13	62	49	53	50	11	23	-23	- 5	
5	63	60	55	57	88	23	-13	-19	
3	61	52	67	53	11	00	00	00	
11	63	54	66	47	11	00	00	00	

Measured by discrepancy between Parish's View of How Their Priest Sees Himself and Priest's Self-Description.

Figure 7

EMPATHY - MISUNDERSTANDING

261



Measured by discrepancy between Parish's View of How Their Priest Sees Himself and Priest's Self-Description.

Arrowed points = Priest's Self-description

Numbered points = Parish's View

## SUMMARY OF DISCREPANCIES

SUBJECT #	SELF-ACCEPTANCE		CONFIRMING		IDEALIZED CONGRUENCE		ACTUAL CONGRUENCE		SELF-PERCEPTION		CONFORMITY		EMPATHY	
	SELF-REJECTION	DIS-CONFIRMING	IN-CONGRUENCE	IN-CONGRUENCE	IN-CONGRUENCE	MIS-CONGRUENCE	MIS-CONGRUENCE	NON-CONFORMITY	MISUNDERSTANDING					
	d D L	d D L	d D L	d D L	d D L	d D L	d D L	d D L	d D L	d D L	d D L	d D L	d D L	
1	H* 66-60-28	H* 91-89-17	L 41- 1-41	L 41-28-30	L 44+ 9+43	H* 62+61-13	L 26- 5-25							
2	L 23- 5+23	H* 84-75-39	H* 84- 8-84	H* 66-62+22	L 23+23+ 5	H* 62+13+61	H* 66-44+50							
3	L 23-23- 5	H* 84-75-39	H* 62-52-34	L 00 00 00	L 00 00 00	H* 84+75+39	L 00 00 00							
4	L 44-43+ 9	H* 84-80+26	H* 66-22-62	H* 81-15+79	H* 48+ 9-47	H* 84+65+53	L 44-24+36							
5	H* 66-66+ 4	L 41-37+17	H* 66+66- 4	L 41-37+17	L 26+14-22	L 00 00 00	L 23-13-19							
6	L 41-41- 1	H* 105-88-58	L 41-38-14	L 44- 9-43	L 00 00 00	H* 81+79+15	L 41+14-38							
7	H* 68-66-12	H* 91-51-75	L 26+14-22	L 41+ 1-41	L 44-24+36	H* 62+52+34	L 41+ 1-41							
8	L 23-19+13	H* 81-79-15	H* 66-60-28	L 00 00 00	L 44- 9-43	H* 81+79+15	L 41+19+30							
9	L 41+14-38	H* 91-51-75	H* 66-66+ 4	L 41+ 1-41	L 44-24+36	H* 62+52+34	L 41+ 1-41							
10	H* 66-60-28	H* 84-75-39	L 23+13+19	L 41-28-30	L 00 00 00	H* 48+47+ 9	L 41-28-30							
11	H* 81-45-67	H* 84-75-39	L 41-30+28	L 00 00 00	L 00 00 00	H* 84+75+39	L 00 00 00							
12	L 41+14-38	H* 84-26-80	L 41-41- 1	L 41+ 1-41	L 00 00 00	H* 48+27+39	L 41+ 1-41							
13	H* 84-80+26	L 23-19+13	H* 91+75-51	L 41-14+38	L 23+19-13	L 26+ 5+25	L 23-23- 5							
14	H* 66-60-28	L 41-41- 1	L 41+38+44	L 23-19+13	L 44- 9-43	L 26+22+14	L 41-28-30							

d = amount of discrepancy

D (+ for dominance, - for passivity) and L (+ for love, - for hostility) = the kinds of discrepancy

H\* and L indicate High and Low discrepancies

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